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# SELECTIONS FROM CICERO.

## PART III.

## THE TUSCULAN DISPUTATIONS.

WITH

## ENGLISH NOTES,

TRANSLATED FROM THE GERMAN OF G. TISCHER

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LONDON:
FRANCIS & JOHN RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.
1851.

10226
2/12/90

LONDON:
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

# PREFACE.

Dr. Tischer's edition of the Tusculan Disputations is included in Haupt and Sauppe's "Collection of Greek and Roman Authors with German Notes." It will be found a very useful edition, the remarks being clearly and accurately expressed, and the amount of them very judiciously proportioned to the real wants of the student.

T. K. A.

June 6, 1851.

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THE

# TUSCULAN DISPUTATIONS.

## BOOK I.

I. Quum defensionum laboribus senatoriisque muneribus aut omnino aut magna ex parte essem aliquando liberatus, retuli me, Brute, te hortante maxime ad ea studia, quæ, retenta animo, remissa temporibus, longo intervallo intermissa, revocavi; et quum omnium artium, quæ ad rectam vivendi viam pertinerent, ratio et disciplina studio sapientiæ, quæ philosophia dicitur, contineretur, hoc mihi Latinis litteris illustrandum putavi: non quia philosophia Græcis et litteris et doctoribus percipi non posset, sed meum semper judicium fuit, omnia nostros aut invenisse per se sapientius quam Græcos, aut accepta ab illis fecisse meliora, quæ quidem digna statuissent, in quibus elaborarent. Nam mores et instituta vitæ resque domesticas ac familiares nos profecto et melius tuemur et lautius; rem vero publicam nostri majores certe melioribus temperaverunt et institutis et legibus. Quid loquar de re militari? in qua quum virtute nostri multum valuerunt, tum plus etiam disciplina. Jam illa, quæ natura, non litteris assecuti sunt, neque cum Græcia neque ulla cum gente sunt conferenda. Quæ enim tanta gravitas, quæ tanta constantia, magnitudo animi, probitas, fides, quæ tam ex-

cellens in omni genere virtus in ullis fuit, ut sit cum
3 majoribus nostris comparanda? Doctrina Græcia nos et omni litterarum genere superabat: in quo erat facile vincere non repugnantes. Nam quum apud Græcos antiquissimum e doctis genus sit poëtarum, siquidem Homerus fuit et Hesiodus ante Romam conditam, Archilochus regnante Romulo, serius poëticam nos accepimus. Annis fere DX post Romam conditam Livius fabulam dedit, C. Claudio Cæci filio M. Tuditano consulibus, anno ante natum Ennium; qui fuit major natu quam Plautus et Nævius.

II. Sero igitur a nostris poëtæ vel cogniti vel recepti. Quamquam est in Originibus, solitos esse in epulis canere convivas ad tibicinem de clarorum hominum virtutibus; honorem tamen huic generi non fuisse, declarat oratio Catonis, in qua objecit ut probrum M. Nobiliori, quod is in provinciam poëtas duxisset; duxerat autem consul ille in Ætoliam, ut scimus, Ennium. Quo minus igitur honoris erat poëtis, eo minora studia fuerunt; nec tamen si qui magnis ingeniis in eo genere
4 exstiterunt, non satis Græcorum gloriæ responderunt. An censemus, si Fabio, nobilissimo homini, laudi datum esset, quod pingeret, non multos etiam apud nos futuros Polyclitos et Parrhasios fuisse? Honos alit artes, omnesque incenduntur ad studia gloria, jacentque ea semper, quæ apud quosque improbantur. Summam eruditionem Græci sitam censebant in nervorum vocumque cantibus. Igitur et Epaminondas, princeps meo judicio Græciæ, fidibus præclare cecinisse dicitur, Themistoclesque aliquot ante annos, quum in epulis recusaret lyram, est habitus indoctior. Ergo in Græcia musici floruerunt, discebantque id omnes, nec, qui nesciebat,
5 satis excultus doctrina putabatur. In summo apud illos honore geometria fuit; itaque nihil mathematicis illustrius. At nos metiendi ratiocinandique utilitate hujus artis terminavimus modum.

III. At contra oratorem celeriter complexi sumus. nec eum primo eruditum, aptum tamen ad dicendum; post autem eruditum. Nam Galbam, Africanum, Lælium doctos fuisse traditum est; studiosum autem eum, qui iis ætate anteibat, Catonem; post vero Lepidum, Carbonem, Gracchos; inde ita magnos nostram ad

ætatem, ut non multum aut nihil omnino Græcis cederetur.

Philosophia jacuit usque ad hanc ætatem nec ullum habuit lumen litterarum Latinarum; quæ illustranda et excitanda nobis est, ut, si occupati profuimus aliquid civibus nostris, prosimus etiam, si possumus, otiosi. In 6
quo eo magis nobis est elaborandum, quod multi jam esse libri Latini dicuntur, scripti inconsiderate ab optimis illis quidem viris, sed non satis eruditis. Fieri autem potest, ut recte quis sentiat et id, quod sentit, polite eloqui non possit; sed mandare quemquam litteris cogitationes suas, qui eas nec disponere nec illustrare possit nec delectatione aliqua allicere lectorem, hominis est intemperanter abutentis et otio et litteris. Itaque suos libros ipsi legunt cum suis, nec quisquam attingit præter eos, qui eandem licentiam scribendi sibi permitti volunt. Quare si aliquid oratoriæ laudis nostra attulimus industria, multo studiosius philosophiæ fontes aperiemus, e quibus etiam illa manabant.

IV. Sed ut Aristoteles, vir summo ingenio, scientia, 7
copia, quum motus esset Isocratis rhetoris gloria, dicere etiam cœpit adolescentes docere et prudentiam cum eloquentia jungere: sic nobis placet nec pristinum dicendi studium deponere et in hac majore et uberiore arte versari. Hanc enim perfectam philosophiam semper judicavi, quæ de maximis quæstionibus copiose posset ornateque dicere: in quam exercitationem ita nos studiose dedimus, ut jam etiam scholas Græcorum more habere auderemus. Ut nuper tuum post discessum in Tusculano, quum essent complures mecum familiares, tentavi, quid in eo genere possem. Ut enim antea declamitabam caussas, quod nemo me diutius fecit, sic hæc mihi nunc senilis est declamatio. Ponere jubebam, de quo quis audire vellet; ad id aut sedens aut ambulans disputabam.

Itaque dierum quinque scholas, ut Græci appellant, 8
in totidem libros contuli. Fiebat autem ita, ut, quum is, qui audire vellet, dixisset, quid sibi videretur, tum ego contra dicerem. Hæc est enim, ut scis, vetus et Socratica ratio contra alterius opinionem disserendi; nam ita facillime, quid veri simillimum esset, inveniri

posse Socrates arbitrabatur. Sed quo commodius disputationes nostræ explicentur, sic eas exponam, quasi agatur res, non quasi narretur. Ergo ita nascetur exordium.

9 V. *A.* Malum mihi videtur esse mors. *M.* Lisne, qui mortui sunt, an iis, quibus moriendum est? *A.* Utrisque. *M.* Est miserum igitur, quoniam malum. *A.* Certe. *M.* Ergo et ii, quibus evenit jam, ut morerentur, et ii, quibus eventurum est, miseri. *A.* Mihi ita videtur. *M.* Nemo ergo non miser. *A.* Prorsus nemo. *M.* Et quidem, si tibi constare vis, omnes, quicunque nati sunt eruntve, non solum miseri, sed etiam semper miseri. Nam si solos eos diceres miseros, quibus moriendum esset, neminem tu quidem eorum, qui viverent, exciperes (moriendum est enim omnibus); esset tamen miseriæ finis in morte; quoniam autem etiam mortui miseri sunt, in miseriam nascimur sempiternam. Necesse est enim, miseros esse eos, qui centum milibus annorum ante occiderunt, vel potius omnes, quicunque nati sunt. *A.* Ita prorsus existimo.

10 *M.* Dic, quæso: Num te illa terrent, triceps apud inferos Cerberus, Cocyti fremitus, travectio Acherontis,—

> Ménto summam aquam áttingens enéctus Tantalús siti?

tum illud, quod

> Sisyphus versat
> Saxum sudans nitendo neque proficit hilum?

fortasse etiam inexorabiles judices, Minos et Rhadamanthus? apud quos nec te L. Crassus defendet nec M. Antonius, nec, quoniam apud Græcos judices res agetur, poteris adhibere Demosthenem: tibi ipsi pro te erit maxima corona caussa dicenda. Hæc fortasse metuis et idcirco mortem censes esse sempiternum malum.

VI. *A.* Adeone me delirare censes, ut ista esse credam? *M.* An tu hæc non credis? *A.* Minime vero. *M.* Male, hercule, narras. *A.* Cur? quæso. *M.* Quia
11 disertus esse possem, si contra ista dicerem. *A.* Quis enim non in ejusmodi caussa? aut quid negotii est, hæc

poëtarum et pictorum portenta convincere? *M.* Atqui pleni libri sunt contra ista ipsa disserentium philosophorum. *A.* Inepte sane. Quis est enim tam excors, quem ista moveant? *M.* Si ergo apud inferos miseri non sunt, ne sunt quidem apud inferos ulli. *A.* Ita prorsus existimo. *M.* Ubi sunt ergo ii, quos miseros dicis? aut quem locum incolunt? si enim sunt, nusquam esse non possunt. *A.* Ego vero nusquam esse illos puto. *M.* Igitur ne esse quidem? *A.* Prorsus isto modo, et tamen miseros ob id ipsum quidem, quia nulli sunt.

*M.* Jam mallem Cerberum metueres, quam ista tam 12
inconsiderate diceres. *A.* Quid tandem? *M.* Quem esse negas, eundem esse dicis. Ubi est acumen tuum? quum enim miserum esse dicis, tum eum, qui non sit, dicis esse. *A.* Non sum ita hebes, ut istud dicam. *M.* Quid dicis igitur? *A.* Miserum esse verbi caussa M. Crassum, qui illas fortunas morte dimiserit; miserum Cn. Pompeium, qui tanta gloria sit orbatus; omnes denique miseros, qui hac luce careant. *M.* Revolveris eodem. Sint enim oportet, si miseri sunt; tu autem modo negabas eos esse, qui mortui essent. Si igitur non sunt, nihil possunt esse; ita ne miseri quidem sunt. *A.* Non dico fortasse etiam, quod sentio; nam istuc ipsum, non esse, quum fueris, miserrimum puto. *M.* 13
Quid? miserius, quam omnino numquam fuisse? Ita, qui nondum nati sunt, miseri jam sunt, quia non sunt; et nos, si post mortem miseri futuri sumus, miseri fuimus, antequam nati. Ego autem non commemini, antequam sum natus, me miserum. Tu si meliore memoria es, velim scire, ecquid de te recordere.

VII. *A.* Ita jocaris, quasi ego dicam eos miseros, qui nati non sint, et non eos, qui mortui sunt. *M.* Esse ergo eos dicis. *A.* Immo, quia non sint, quum fuerint, eo miseros esse. *M.* Pugnantia te loqui non vides? quid enim tam pugnat, quam non modo miserum, sed omnino quicquam esse, qui non sit? An tu egressus porta Capena, quum Calatini, Scipionum, Serviliorum, Metellorum sepulcra vides, miseros putas illos? *A.* Quoniam me verbo premis, posthac non ita dicam: *miseros esse*, sed tantum: *miseros*, ob id ipsum, quia non sint. *M.* Non dicis igitur: *miser est M. Crassus*, sed tan-

14 tum: *miser M. Crassus.* *A.* Ita plane. *M.* Quasi non necesse sit, quicquid isto modo pronunties, id aut esse aut non esse. An tu dialecticis ne imbutus quidem es? In primis enim hoc traditur: omne pronuntiatum (sic enim mihi in præsentia occurrit, ut appellarem ἀξίωμα; utar post alio, si invenero melius); id ergo est pronuntiatum, quod est verum aut falsum. Quum dicis igitur: *miser M. Crassus,* aut hoc dicis: *miser est M. Crassus,* ut possit judicari, verum id falsumne sit, aut nihil dicis omnino. *A.* Age jam concedo, non esse miseros, qui mortui sint, quoniam extorsisti, ut faterer, qui omnino non essent, eos ne miseros quidem esse posse. Quid? qui vivimus, quum moriendum sit, nonne miseri sumus? Quæ enim potest in vita esse jucunditas, quum dies et noctes cogitandum sit, jam jamque esse moriundum?

15 VIII. *M.* Ecqui ergo intelligis, quantum mali de humana conditione dejeceris? *A.* Quonam modo? *M.* Quia, si mori etiam mortuis miserum esset, infinitum quoddam et sempiternum malum haberemus [in vita]; nunc video calcem, ad quam quum sit decursum, nihil sit præterea extimescendum. Sed tu mihi videris Epicharmi, acuti nec insulsi hominis, ut Siculi, sententiam sequi. *A.* Quam? non enim novi. *M.* Dicam, si potero, Latine; scis enim, me Græce loqui in Latino sermone non plus solere, quam in Græco Latine. *A.* Et recte quidem. Sed quæ tandem est Epicharmi ista sententia? *M.*

Emori nolo; sed me esse mórtuum nihil æstumo.

*A.* Iam agnosco Græcum. Sed quoniam coëgisti, ut concederem, qui mortui essent, eos miseros non esse: perfice, si potes, ut ne moriendum quidem esse miserum putem.

16 *M.* Jam istuc quidem nihil negotii est, sed etiam majora molior. *A.* Quo modo hoc nihil negotii est, aut quæ sunt tandem ista majora? *M.* Quia, quoniam post mortem nihil est mali, ne mors quidem est malum, cui proximum tempus est post mortem, in quo mali nihil esse concedis: ita ne moriendum quidem esse malum est; id est enim, perveniendum esse ad id, quod non esse malum confitemur. *A.* Uberius ista, quæso.

Hæc enim spinosiora prius, ut confitear, me cogunt, quam ut assentiar. Sed quæ sunt ea, quæ dicis te majora moliri? *M.* Ut doceam, si possim, non modo malum non esse, sed bonum etiam esse mortem. *A.* Non postulo id quidem, aveo tamen audire. Ut enim non efficias, quod vis, tamen, mors ut malum non sit, efficies. Sed nihil te interpellabo; continentem orationem audire malo. *M.* Quid? si te rogavero aliquid, 17
non respondebis? *A.* Superbum id quidem est, sed, nisi quid necesse erit, malo, non roges.

IX. *M.* Geram tibi morem et ea, quæ vis, ut potero, explicabo, nec tamen quasi Pythius Apollo, certa ut sint et fixa, quæ dixero, sed ut homunculus unus e multis, probabilia conjectura sequens. Ultra enim quo progrediar, quam ut veri similia videam, non habeo; certa dicent ii, qui et percipi ea posse dicunt et se sapientes esse profitentur. *A.* Tu, ut videtur; nos ad audiendum parati sumus. *M.* Mors igitur ipsa, quæ 18
videtur notissima res esse, quid sit, primum est videndum. Sunt enim, qui discessum animi a corpore putent esse mortem; sunt, qui nullum censeant fieri discessum, sed una animum et corpus occidere animumque in corpore extingui. Qui discedere animum censent, alii statim dissipari, alii diu permanere, alii semper. Quid sit porro ipse animus, aut ubi, aut unde, magna dissensio est. Aliis cor ipsum animus videtur: ex quo *excordes*, *vecordes*, *concordes*que dicuntur, et Nasica ille prudens, bis consul, *Corculum*, et

Egregie cordatus homo, Catus Ælius Sextus.

Empedocles animum esse censet cordi suffusum sangui- 19
nem. Aliis pars quædam cerebri visa est animi principatum tenere. Aliis nec cor ipsum placet nec cerebri quandam partem esse animum: sed alii in corde, alii in cerebro dixerunt animi esse sedem et locum. Animum autem alii animam, ut fere nostri. Declarat nomen: nam et *agere animam* et *efflare* dicimus, et *animosos* et *bene animatos* et *ex animi sententia;* ipse autem animus ab anima dictus est. Zenoni Stoico animus ignis videtur.

X. Sed hæc quidem, quæ dixi, cor, cerebrum, ani- 20
mam, ignem, vulgo; reliqua fere singuli. Ut multi

ante veteres, proxime autem Aristoxenus, musicus idemque philosophus, ipsius corporis intentionem quandam: velut in cantu et fidibus quæ harmonia dicitur, sic ex corporis totius natura et figura varios motus cieri, tamquam in cantu sonos. Hic ab artificio suo non recessit et tamen dixit aliquid, quod ipsum quale esset, erat multo ante et dictum et explanatum a Platone. Xenocrates animi figuram et quasi corpus negavit esse, verum numerum dixit esse, cujus vis, ut jam ante Pythagoræ visum erat, in natura maxima esset. Ejus doctor Plato triplicem finxit animum, cujus principatum, id est rationem, in capite sicut in arce posuit et duas partes ei parere voluit, iram et cupiditatem, quas locis disclusit: iram in pectore, cupiditatem subter præcordia locavit.
21 Dicæarchus autem in eo sermone, quem Corinthi habitum tribus libris exponit, doctorum hominum disputantium primo libro multos loquentes facit, duobus Pherecratem quendam, Phthiotam senem, quem ait a Deucalione ortum, disserentem inducit, nihil esse omnino animum et hoc esse nomen totum inane, frustraque animalia et animantes appellari, neque in homine inesse animum vel animam nec in bestia, vimque omnem eam, qua vel agamus quid vel sentiamus, in omnibus corporibus vivis æquabiliter esse fusam nec separabilem a corpore esse, quippe quæ nulla sit, nec sit quicquam, nisi corpus unum et simplex, ita figuratum, ut tempe-
22 ratione naturæ vigeat et sentiat. Aristoteles longe omnibus (Platonem semper excipio) præstans et ingenio et diligentia, quum quattuor nota illa genera principiorum esset complexus, e quibus omnia orerentur, quintam quandam naturam censet esse, e qua sit mens. Cogitare enim et providere et discere et docere et invenire aliquid, et tam multa alia, meminisse, amare, odisse, cupere, timere, angi, lætari: hæc et similia eorum in horum quattuor generum inesse nullo putat. Quintum genus adhibet vacans nomine, et sic ipsum animum ἐνδελέχειαν appellat novo nomine, quasi quandam continuatam motionem et perennem.

XI. Nisi quæ me forte fugiunt, hæ sunt fere de animo sententiæ. Democritum enim, magnum illum quidem virum, sed levibus et rotundis corpusculis efficientem animum concursu quodam fortuito, omitta-

mus. Nihil est enim apud istos, quod non atomorum turba conficiat. Harum sententiarum quæ vera sit, 23
deus aliqui viderit; quæ veri simillima, magna quæstio est. Utrum igitur inter has sententias dijudicare malumus, an ad propositum redire? *A.* Cuperem equidem utrumque, si posset; sed est difficile confundere. Quare si, ut ista non disserantur, liberari mortis metu possumus, id agamus; sin id non potest, nisi hac quæstione animorum explicata, nunc, si videtur, hoc, illud alias.

*M.* Quod malle te intelligo, id puto esse commodius. Efficiet enim ratio, ut, quæcunque vera sit earum sententiarum, quas exposui, mors aut malum non sit, aut
sit bonum potius. Nam si cor aut sanguis aut cerebrum 24
est animus, certe, quoniam est corpus, interibit cum reliquo corpore. Si anima est, fortasse dissipabitur; si ignis, exstinguetur; si est Aristoxeni harmonia, dissolvetur. Quid de Dicæarcho dicam, qui nihil omnino animum dicat esse? His sententiis omnibus nihil post mortem pertinere ad quemquam potest; pariter enim cum vita sensus amittitur; non sentientis autem, nihil est, ullam in partem quod intersit. Reliquorum sententiæ spem afferunt, si te hoc forte delectat, posse animos, quum e corporibus excesserint, in cælum, quasi in domicilium suum, pervenire. *A.* Me vero delectat, idque primum ita esse velim; deinde, etiam si non sit, mihi persuaderi tamen velim. *M.* Quid tibi ergo opera nostra opus est? num eloquentia Platonem superare possumus? Evolve diligenter ejus eum librum, qui est de animo: amplius quod desideres, nihil erit. *A.* Feci mehercule, et quidem sæpius; sed, nescio quo modo, dum lego, assentior, quum posui librum et mecum ipse de immortalitate animorum cœpi cogitare, assensio omnis illa elabitur.

*M.* Quid hoc? dasne aut manere animos post mortem, 25
aut morte ipsa interire? *A.* Do vero. *M.* Quid? si maneant? *A.* Beatos esse concedo. *M.* Sin intereant? *A.* Non esse miseros, quoniam ne sint quidem. Jam istud, coacti a te, paullo ante concessimus. *M.* Quo modo igitur aut cur mortem malum tibi videri dicis? quæ aut beatos nos efficiet, animis manentibus, aut non miseros, sensu carentes.

XII. *A.* Expone igitur, nisi molestum est, primum, si 26

potes, animos remanere post mortem; tum, si minus id obtinebis (est enim arduum), docebis, carere omni malo mortem. Ego enim istud ipsum vereor ne malum sit, non dico carere sensu, sed carendum esse. *M.* Auctoribus quidem ad istam sententiam, quam vis obtineri, uti optimis possumus, quod in omnibus caussis et debet et solet valere plurimum: et primum quidem omni antiquitate, quæ quo propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quæ erant vera, cernebat.

27 Itaque unum illud erat insitum priscis illis, quos *cascos* appellat Ennius, esse in morte sensum, neque excessu vitæ sic deleri hominem, ut funditus interiret; idque quum multis aliis rebus, tum e pontificio jure et e cærimoniis sepulcrorum intelligi licet, quas maximis ingeniis præditi nec tanta cura coluissent nec violatas tam inexpiabili religione sanxissent, nisi hæreret in eorum mentibus, mortem non interitum esse omnia tollentem atque delentem, sed quandam quasi migrationem commutationemque vitæ, quæ in claris viris et feminis dux in cælum soleret esse, in ceteris humi retineretur et per-
28 maneret tamen. Ex hoc et nostrorum opinione *Romulus in cælo cum dis agit ævom*, ut famæ assentiens dixit Ennius, et apud Græcos indeque perlapsus ad nos et usque ad Oceanum Hercules tantus et tam præsens habetur deus. Hinc Liber Semela natus eademque famæ celebritate Tyndaridæ fratres, qui non modo adjutores in prœliis victoriæ populi Romani, sed etiam nuntii fuisse perhibentur. Quid? Ino, Cadmi filia, nonne Λευκοθέα nominata a Græcis, Matuta habetur a nostris? Quid? totum prope cælum, ne plures persequar, nonne humano genere completum est?

29 XIII. Si vero scrutari vetera et ex iis ea, quæ scriptores Græciæ prodiderunt, eruere coner, ipsi illi, majorum gentium dii qui habentur, hinc a nobis profecti in cælum reperientur. Quære, quorum demonstrentur sepulcra in Græcia; reminiscere, quoniam es initiatus, quæ tradantur mysteriis: tum denique, quam hoc late pateat, intelliges. Sed qui nondum ea, quæ multis post annis tractari cœpta sunt, physica didicissent, tantum sibi persuaserant, quantum natura admonente cognoverant, rationes et caussas rerum non tenebant, visis quibusdam

sæpe movebantur, iisque maxime nocturnis, ut viderentur ii, qui vita excesserant, vivere.

Ut porro firmissimum hoc afferri videtur, cur deos esse 30
credamus, quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio: —multi de diis prava sentiunt (id enim vitioso more effici solet), omnes tamen esse vim et naturam divinam arbitrantur; nec vero id collocutio hominum [aut consensus] effecit, non institutis opinio est confirmata, non legibus; omni autem in re consensio omnium gentium lex naturæ putanda est;—quis est igitur, qui suorum mortem primum non eo lugeat, quod eos orbatos vitæ commodis arbitretur? Tolle hanc opinionem; luctum sustuleris. Nemo enim mæret suo incommodo; dolent fortasse et anguntur, sed illa lugubris lamentatio fletusque mærens ex eo est, quod eum, quem dileximus, vitæ commodis privatum arbitramur idque sentire. Atque hæc ita sentimus natura duce, nulla ratione nullaque doctrina.

XIV. Maximum vero argumentum est, naturam ipsam 31
de immortalitate animorum tacitam judicare, quod omnibus curæ sunt, et maximæ quidem, quæ post mortem futura sint. *Serit arbores, quæ alteri seculo prosint*, ut ait in Synephebis, quid spectans, nisi etiam postera secula ad se pertinere? Ergo arbores seret diligens agricola, quarum adspiciet bacam ipse numquam: vir magnus leges, instituta, rem publicam non seret? Quid procreatio liberorum, quid propagatio nominis, quid adoptationes filiorum, quid testamentorum diligentia, quid ipsa sepulcrorum monumenta, quid elogia significant, nisi nos futura etiam cogitare? Quid illud? num dubitas, 32
quin specimen naturæ capi deceat ex optima quaque natura? quæ est melior igitur in hominum genere natura, quam eorum, qui se natos ad homines juvandos, tutandos, conservandos arbitrantur? Abiit ad deos Hercules: numquam abisset, nisi, quum inter homines esset, eam sibi viam munivisset. Vetera jam ista et religione omnium consecrata.

XV. Quid in hac re publica tot tantosque viros ob rem publicam interfectos cogitasse arbitramur? iisdemne ut finibus nomen suum, quibus vita, terminaretur? Nemo umquam sine magna spe immortalitatis se pro

33 patria offeret ad mortem. Licuit esse otioso Themistocli, licuit Epaminondæ, licuit, ne et vetera et externa quæram, mihi; sed, nescio quo modo, inhæret in mentibus quasi seculorum quoddam augurium futurorum, idque in maximis ingeniis altissimisque animis et exsistit maxime et apparet facillime. Quo quidem dempto, quis tam esset amens, qui semper in laboribus et periculis viveret?

34 Loquor de principibus; quid poëtæ? nonne post mortem nobilitari volunt? unde ergo illud?

> Adspicite, o cives, senis Enni imaginis formam.
> Hic vostrum panxit maxuma facta patrum.

Mercedem gloriæ flagitat ab iis, quorum patres affecerat gloria; idemque:

> Nemo me lacrumis decoret nec funera fletu
> Faxit. Cur? volito vivus per ora virum.

Sed quid poëtas? Opifices post mortem nobilitari volunt. Quid enim Phidias sui similem speciem inclusit in clypeo Minervæ, quum inscribere non liceret? Quid nostri philosophi? nonne in his libris ipsis, quos scribunt de contemnenda gloria, sua nomina inscribunt?

35 Quodsi omnium consensus naturæ vox est, omnesque, qui ubique sunt, consentiunt, esse aliquid, quod ad eos pertineat, qui vita cesserint: nobis quoque idem existimandum est. Et si, quorum aut ingenio aut virtute animus excellit, eos arbitrabimur, quia natura optima sint, cernere naturæ vim maxime: veri simile est, quum optimus quisque maxime posteritati serviat, esse aliquid, cujus is post mortem sensum sit habiturus.

36 XVI. Sed ut deos esse natura opinamur, qualesque sint, ratione cognoscimus: sic permanere animos arbitramur consensu nationum omnium; qua in sede maneant, qualesque sint, ratione discendum est. Cujus ignoratio finxit inferos easque formidines, quas tu contemnere non sine caussa videbare. In terram enim cadentibus corporibus, iisque humo tectis, e quo dictum est *humari*, sub terra censebant reliquam vitam agi mortuorum. Quam eorum opinionem magni errores consecuti sunt, quos
37 auxerunt poëtæ. Frequens enim consessus theatri, in

quo sunt mulierculæ et pueri, movetur audiens tam grande carmen :

> Ádsum atque advenio Ácherunte víx, via alta atque árdua,
> Pér speluncas, sáxis structas ásperis, pendéntibus,
> Máxumis, ubi rígida constat crássa caligo ínferum ;

tantumque valuit error, qui mihi quidem jam sublatus videtur, ut, corpora cremata quum scirent, tamen ea fieri apud inferos fingerent, quæ sine corporibus nec fieri possent nec intelligi. Animos enim per se ipsos viventes non poterant mente complecti ; formam aliquam figuramque quærebant. Inde Homeri tota νεκυία, inde ea, quæ meus amicus Appius νεκυομαντεῖα faciebat ; inde in vicinia nostra Averni lacus,

> Únde animæ excitántur obscura úmbra, aperto ex óstio
> Altæ Acheruntis, fálso sanguine, mórtuorum imágines.

Has tamen imagines loqui volunt, quod fieri nec sine lingua nec sine palato nec sine faucium, laterum, pulmonum vi et figura potest. Nihil enim animo videre poterant ; ad oculos omnia referebant. Magni autem est 38
ingenii, sevocare mentem a sensibus et cogitationem ab consuetudine abducere. Itaque credo equidem etiam alios tot seculis, sed, quod litteris exstet, Pherecydes Syrius primus dixit, animos esse hominum sempiternos, antiquus sane : fuit enim meo regnante gentili. Hanc opinionem discipulus ejus Pythagoras maxime confirmavit : qui, quum Superbo regnante in Italiam venisset, tenuit magnam illam Græciam quum honore et disciplina, tum etiam auctoritate, multaque secula postea sic viguit Pythagoreorum nomen, ut nulli alii docti viderentur.

XVII. Sed redeo ad antiquos. Rationem illi sententiæ suæ non fere reddebant, nisi quid erat numeris aut descriptionibus explicandum. Platonem ferunt, ut 39
Pythagoreos cognosceret, in Italiam venisse et didicisse Pythagorea omnia, primumque de animorum æternitate non solum sensisse idem, quod Pythagoram, sed rationem etiam attulisse. Quam, nisi quid dicis, prætermittamus et hanc totam spem immortalitatis relinquamus. *A.* An tu, quum me in summam exspectationem adduxeris, deseres ? Errare mehercule malo cum Platone, quem tu quanti facias scio et quem ex tuo ore admiror, quam cum istis vera sentire. *M.* Macte virtute ! ego 40

enim ipse cum eodem ipso non invitus erraverim. Num igitur dubitamus, an sicut pleraque? quamquam hoc quidem minime: persuadent enim mathematici, terram in medio mundo sitam ad universi cæli complexum quasi puncti instar obtinere, quod κέντρον illi vocant; eam porro naturam esse quattuor omnia gignentium corporum, ut, quasi partita habeant inter se ac divisa momenta, terrena et humida suopte nutu et suo pondere ad pares angulos in terram et in mare ferantur, reliquæ duæ partes, una ignea, altera animalis, ut illæ superiores in medium locum mundi gravitate ferantur et pondere, sic hæ rursum rectis lineis in cælestem locum subvolent, sive ipsa natura superiora appetente, sive quod a gravioribus leviora natura repellantur. Quæ quum constent, perspicuum debet esse, animos, quum e corpore excesserint, sive illi sint animales, id est spirabiles, sive ignei,
41 sublime ferri. Si vero aut numerus quidam est animus, quod subtiliter magis quam dilucide dicitur, aut quinta illa non nominata magis quam non intellecta natura: multo etiam integriora ac puriora sunt, ut a terra longissime se efferant. Horum igitur aliquid animus est, ne tam vegeta mens aut in corde cerebrove aut in Empedocleo sanguine demersa jaceat.

XVIII. Dicæarchum vero cum Aristoxeno æquali et condiscipulo suo, doctos sane homines, omittamus: quorum alter ne condoluisse quidem umquam videtur, qui animum se habere non sentiat, alter ita delectatur suis cantibus, ut eos etiam ad hæc transferre conetur. Harmoniam autem ex intervallis sonorum nosse possumus, quorum varia compositio etiam harmonias efficit plures; membrorum vero situs et figura corporis, vacans animo, quam possit harmoniam efficere, non video. Sed hic quidem, quamvis eruditus sit, sicut est, hæc magistro concedat Aristoteli; canere ipse doceat. Bene enim illo Græcorum proverbio præcipitur:

Quam quísque norit ártem, in hac se exérceat.

42 Illam vero funditus ejiciamus individuorum corporum levium et rotundorum concursionem fortuitam: quam tamen Democritus concalefactam et spirabilem, id est animalem, esse vult.

Is autem animus, qui, si est horum quattuor generum,

ex quibus omnia constare dicuntur, ex inflammata anima constat, ut potissimum videri video Panætio, superiora capessat necesse est. Nihil enim habent hæc duo genera proni et supera semper petunt. Ita, sive dissipantur, procul a terris id evenit; sive permanent et conservant habitum suum, hoc etiam magis necesse est ferantur ad cælum, et ab iis perrumpatur et dividatur crassus hic et concretus aër, qui est terræ proximus. Calidior est enim vel potius ardentior animus, quam est hic aër, quem modo dixi crassum atque concretum: quod ex eo sciri potest, quia corpora nostra, terreno principiorum genere confecta, ardore animi concalescunt.

XIX. Accedit, ut eo facilius animus evadat ex hoc 43
aëre, quem sæpe jam appello, eumque perrumpat, quod nihil est animo velocius, nulla est celeritas, quæ possit cum animi celeritate contendere. Qui si permanet incorruptus suique similis, necesse est ita feratur, ut penetret et dividat omne cælum hoc, in quo nubes, imbres ventique coguntur, quod et humidum et caliginosum est propter exhalationes terræ. Quam regionem quum superavit animus naturamque sui similem contigit et agnovit, junctis ex anima tenui et ex ardore solis temperato ignibus insistit et finem altius se efferendi facit. Quum enim sui similem et levitatem et calorem adeptus est, tamquam paribus examinatus ponderibus, nullam in partem movetur, eaque ei demum naturalis est sedes, quum ad sui simile penetravit, in quo nulla re egens aletur et sustentabitur iisdem rebus, quibus astra sustentantur et aluntur.

Quumque corporis facibus inflammari soleamus ad 44
omnes fere cupiditates, eoque magis incendi, quod iis æmulemur, qui ea habeant, quæ nos habere cupiamus: profecto beati erimus, quum corporibus relictis et cupiditatum et æmulationum erimus expertes; quodque nunc facimus, quum laxati curis sumus, ut spectare aliquid velimus et visere, id multo tum faciemus liberius totosque nos in contemplandis rebus perspiciendisque ponemus, propterea quod et natura inest in mentibus nostris insatiabilis quædam cupiditas veri videndi, et oræ ipsæ locorum illorum, quo pervenerimus, quo faciliorem nobis cognitionem rerum cælestium, eo majorem cognoscendi cupiditatem dabunt. Hæc enim pulchritudo etiam in 45

terris patritam illam et avitam (ut ait Theophrastus) philosophiam cognitionis cupiditate incensam excitavit. Præcipue vero fruentur ea, qui tum etiam, quum has terras incolentes circumfusi erant caligine, tamen acie mentis dispicere cupiebant.

XX. Etenim si nunc aliquid assequi se putant, qui ostium Ponti viderunt et eas angustias, per quas penetravit ea, quæ est nominata Argo, quia Argiva in ea,—

delectí viri
Vectí petebant péllem inauratam árietis ;

aut ii, qui Oceani freta illa viderunt,

Europam Libyamque rapax ubi dividit unda :

quod tandem spectaculum fore putamus, quum totam terram contueri licebit ejusque quum situm, formam, circumscriptionem, tum et habitabiles regiones et rursum omni cultu propter vim frigoris aut caloris vacantes!

46 Nos enim ne nunc quidem oculis cernimus ea, quæ videmus. Neque est enim ullus sensus in corpore, sed (ut non physici solum docent, verum etiam medici, qui ista aperta et patefacta viderunt) viæ quasi quædam sunt ad oculos, ad aures, ad nares a sede animi perforatæ. Itaque sæpe aut cogitatione aut aliqua vi morbi impediti apertis atque integris et oculis et auribus nec videmus nec audimus, ut facile intelligi possit, animum et videre et audire, non eas partes, quæ quasi fenestræ sint animi; quibus tamen sentire nihil queat mens, nisi id agat et adsit. Quid? quod eadem mente res dissimillimas comprehendimus, ut colorem, saporem, calorem, odorem, sonum? quæ numquam quinque nuntiis animus cognosceret, nisi ad eum omnia referrentur et is omnium judex solus esset. Atque ea profecto tum multo puriora et dilucidiora cernentur, quum, quo natura fert, liber animus
47 pervenerit. Nam nunc quidem, quamquam foramina illa, quæ patent ad animum a corpore, callidissimo artificio natura fabricata est, tamen terrenis concretisque corporibus sunt intersæpta quodammodo; quum autem nihil erit præter animum, nulla res objecta impediet, quo minus percipiat, quale quidque sit.

XXI. Quamvis copiose hæc diceremus, si res postularet, quam multa, quam varia, quanta spectacula animus
48 in locis cælestibus esset habiturus. Quæ quidem cogi-

tans soleo sæpe mirari nonnullorum insolentiam philosophorum, qui naturæ cognitionem admirantur ejusque inventori et principi gratias exsultantes agunt eumque venerantur ut deum. Liberatos enim se per eum dicunt gravissimis dominis, terrore sempiterno et diurno ac nocturno metu. Quo terrore? quo metu? quæ est anus tam delira, quæ timeat ista, quæ vos videlicet, si physica non didicissetis, timeretis? *Acherunsia templa alta Orci, . . . pallida leti, obnubila tenebris loca.* Non pudet philosophum in eo gloriari, quod hæc non timeat et quod falsa esse cognoverit? E quo intelligi potest, quam acuti natura sint, quoniam hæc sine doctrina crediturí fuerunt! Præclarum autem nescio quid adepti 49
sunt, quod didicerunt, se, quum tempus mortis venisset, totos esse perituros. Quod ut ita sit (nihil enim pugno): quid habet ista res aut lætabile aut gloriosum? Nec tamen mihi sane quicquam occurrit, cur non Pythagoræ sit et Platonis vera sententia. Ut enim rationem Plato nullam afferret (vide, quid homini tribuam), ipsa auctoritate me frangeret; tot autem rationes attulit, ut velle ceteris, sibi certe persuasisse videatur.

XXII. Sed plurimi contra nituntur animosque quasi 50
capite damnatos morte multant, neque aliud est quicquam, cur incredibilis iis animorum videatur æternitas, nisi quod nequeunt, qualis animus sit vacans corpore, intelligere et cogitatione comprehendere. Quasi vero intelligant, qualis sit in ipso corpore, quæ conformatio, quæ magnitudo, qui locus; ut, si jam possent in homine vivo cerni omnia, quæ nunc tecta sunt, casurusne in conspectum videatur animus, an tanta sit ejus tenuitas, ut fugiat aciem. Hæc reputent isti, qui negant, animum 51
sine corpore se intelligere posse: videbunt, quem in ipso corpore intelligant. Mihi quidem naturam animi intuenti multo difficilior occurrit cogitatio multoque obscurior, qualis animus in corpore sit, tamquam alienæ domui, quam qualis, quum exierit et in liberum cælum quasi domum suam venerit. Nisi enim, quod numquam vidimus, id quale sit intelligere non possumus, certe et deum ipsum et divinum animum corpore liberatum cogitatione complecti possumus. Dicæarchus quidem et Aristoxenus, quia difficilis erat animi, quid aut qualis esset, intelligentia, nullum omnino animum esse dixerunt.

52 Est illud quidem vel maximum, animo ipso animum videre, et nimirum hanc habet vim præceptum Apollinis, quo monet, ut se quisque noscat. Non enim, credo, id præcipit, ut membra nostra aut staturam figuramve noscamus. Neque nos corpora sumus, nec ego tibi hæc dicens corpori tuo dico. Quum igitur, *nosce te*, dicit, hoc dicit, *nosce animum tuum*. Nam corpus quidem quasi vas est aut aliquod animi receptaculum; ab animo tuo quicquid agitur, id agitur a te. Hunc igitur nosse nisi divinum esset, non esset hoc acrioris cujusdam animi præceptum, sic ut tributum deo sit.

53 Sed si, qualis sit animus, ipse animus nesciet: dic, quæso, ne esse quidem se sciet? ne moveri quidem se? ex quo illa ratio nata est Platonis, quæ a Socrate est in Phædro explicata, a me autem posita est in sexto libro de Re publica:

XXIII. "Quod semper movetur, æternum est; quod autem motum affert alicui, quodque ipsum agitatur alicunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur, quod se ipsum movet, quia numquam deseritur a se, numquam ne moveri quidem desinit, quin etiam ceteris, quæ moventur, hic fons, hoc
54 principium est movendi. Principii autem nulla est origo. Nam e principio oriuntur omnia, ipsum autem nulla ex re alia nasci potest, nec enim esset id principium, quod gigneretur aliunde. Quod si numquam oritur, ne occidit quidem umquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec ex se aliud creabit, siquidem necesse est a principio oriri omnia. Ita fit, ut motus principium ex eo sit, quod ipsum a se movetur; id autem nec nasci potest nec mori; vel concidat omne cælum omnisque natura consistat necesse est, nec vim ullam nanciscatur, qua a primo impulsa moveatur. Quum pateat igitur, æternum id esse, quod se ipsum moveat: quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo; quod autem est animal, id motu cietur interiore et suo. Nam hæc est propria natura animi atque vis: quæ si est una ex omnibus, quæ se ipsa semper moveat, neque nata certe est et æterna est."

55 Licet concurrant omnes plebeii philosophi (sic enim

ii, qui a Platone et Socrate et ab ea familia dissident, appellandi videntur): non modo nihil umquam tam eleganter explicabunt, sed ne hoc quidem ipsum quam subtiliter conclusum sit, intelligent. Sentit igitur animus se moveri; quod quum sentit, illud una sentit, se vi sua, non aliena moveri, nec accidere posse, ut ipse umquam a se deseratur. Ex quo efficitur æternitas—nisi quid habes ad hæc. *A.* Ego vero facile sum passus, ne in mentem quidem mihi aliquid contra venire; ita isti faveo sententiæ.

XXIV. *M.* Quid? illa tandem num leviora censes, 56
quæ declarant inesse in animis hominum divina quædam? quæ si cernerem quemadmodum nasci possent, etiam, quemadmodum interirent, viderem. Nam sanguinem, bilem, pituitam, ossa, nervos, venas, omnem denique membrorum et totius corporis figuram videor posse dicere, unde concreta et quo modo facta sint; animum ipsum, si nihil esset in eo, nisi id, ut per eum viveremus, tam natura putarem hominis vitam sustentari, quam vitis, quam arboris; hæc enim etiam dicimus vivere. Item si nihil haberet animus hominis, nisi ut appeteret aut fugeret, id quoque esset ei commune cum bestiis.

Habet primum memoriam et eam infinitam rerum 57
innumerabilium, quam quidem Plato recordationem esse vult vitæ superioris. Nam in illo libro, qui inscribitur Μένων, pusionem quendam Socrates interrogat quædam geometrica de dimensione quadrati. Ad ea sic ille respondet, ut puer, et tamen ita faciles interrogationes sunt, ut gradatim respondens eodem perveniat, quo si geometrica didicisset. Ex quo effici vult Socrates, ut discere nihil aliud sit nisi recordari. Quem locum multo etiam accuratius explicat in eo sermone, quem habuit eo ipso die, quo excessit e vita: docet enim, quemvis, qui omnium rerum rudis esse videatur, bene interroganti respondentem declarare, se non tum illa discere, sed reminiscendo cognoscere; nec vero fieri ullo modo posse, ut a pueris tot rerum atque tantarum insitas et quasi consignatas in animis notiones, quas ἐννοίας vocant, haberemus, nisi animus, antequam in corpus intravisset, in rerum cognitione viguisset. Quumque nihil esset, ut 58
omnibus locis a Platone disseritur (nihil enim putat esse, quod oriatur et intereat, idque solum esse, quod semper

tale sit, quale ἰδέαν appellat ille, nos speciem): non potuit animus hæc in corpore inclusus agnoscere, cognita attulit; ex quo tam multarum rerum cognitionis admiratio tollitur. Neque ea plane videt animus, quum repente in tam insolitum tamque perturbatum domicilium immigravit, sed quum se collegit atque recreavit, tum agnoscit illa reminiscendo. Ita nihil est aliud discere, nisi recordari.

59 Ego autem majore etiam quodam modo memoriam admiror. Quid est enim illud, quo meminimus? aut quam habet vim? aut unde naturam? Non quæro, quanta memoria Simonides fuisse dicatur, quanta Theodectes, quanta is, qui a Pyrrho legatus ad senatum est missus, Cineas, quanta nuper Charmadas, quanta, qui modo fuit, Scepsius Metrodorus, quanta noster Hortensius; de communi hominum memoria loquor, et eorum maxime, qui in aliquo majore studio et arte versantur: quorum quanta mens sit, difficile est existimare; ita multa meminerunt.

60 XXV. Quorsus igitur hæc spectat oratio? Quæ sit illa vis et unde sit, intelligendum puto. Non est certe nec cordis nec cerebri nec sanguinis nec atomorum; anima sit ignisve, nescio; nec me pudet, ut istos, fateri nescire, quod nesciam; illud, si ulla alia de re obscura affirmare possem, sive anima sive ignis sit animus, eum jurarem esse divinum. Quid enim? obsecro te, terrane tibi, hoc nebuloso et caliginoso cælo, aut sata aut concreta videtur tanta vis memoriæ? Si, quid sit hoc, non vides, at, quale sit, vides; si ne id quidem, at, quantum sit, pro-
61 fecto vides. Quid igitur? utrum capacitatem aliquam in animo putamus esse, quo, tamquam in aliquod vas, ea, quæ meminimus, infundantur? Absurdum id quidem. Qui enim fundus aut quæ talis animi figura intelligi potest? aut quæ tanta omnino capacitas? An imprimi, quasi ceram, animum putamus, et esse memoriam signatarum rerum in mente vestigia? Quæ possunt verborum, quæ rerum ipsarum esse vestigia? quæ porro tam immensa magnitudo, quæ illa tam multa possit effingere?

Quid? illa vis quæ tandem est, quæ investigat occulta, quæ inventio atque excogitatio dicitur? ex hacne tibi terrena mortalique natura et caduca concreta ea vi-

detur? aut qui primus, quod summæ sapientiæ Pythagoræ visum est, omnibus rebus imposuit nomina? aut 62
qui dissipatos homines congregavit et ad societatem vitæ convocavit? aut qui sonos vocis, qui infiniti videbantur, paucis litterarum notis terminavit? aut qui errantium stellarum cursus, prægressiones institionesque notavit? Omnes magni; etiam superiores, qui fruges, qui vestitum, qui tecta, qui cultum vitæ, qui præsidia contra feras invenerunt: a quibus mansuefacti et exculti a necessariis artificiis ad elegantiora defluximus. Nam et auribus oblectatio magna parta est, inventa et temperata varietate et natura sonorum, et astra suspeximus, quum ea, quæ sunt infixa certis locis, tum illa non re, sed vocabulo errantia. Quorum conversiones omnesque motus qui [animus] vidit, is docuit, similem animum suum ejus esse, qui ea fabricatus esset in cælo. Nam quum Archi- 63
medes lunæ, solis, quinque errantium motus in sphæram illigavit, effecit idem, quod ille, qui in Timæo mundum ædificavit Platonis deus, ut tarditate et celeritate dissimillimos motus una regeret conversio. Quod si in hoc mundo fieri sine deo non potest, ne in sphæra quidem eosdem motus Archimedes sine divino ingenio potuisset imitari.

XXVI. Mihi vero ne hæc quidem notiora et illus- 64
triora carere vi divina videntur, ut ego aut poëtam grave plenumque carmen sine cælesti aliquo mentis instinctu putem fundere, aut eloquentiam sine majore quadam vi fluere, abundantem sonantibus verbis uberibusque sententiis. Philosophia vero, omnium mater artium, quid est aliud, nisi, ut Plato, donum, ut ego, inventum deorum? Hæc nos primum ad illorum cultum, deinde ad jus hominum, quod situm est in generis humani societate, tum ad modestiam magnitudinemque animi erudivit, eademque ab animo, tamquam ab oculis, caliginem dispulit, ut omnia, supera, infera, prima, ultima, media, videremus.

Prorsus hæc divina mihi videtur vis, quæ tot res effi- 65
ciat et tantas. Quid est enim memoria rerum et verborum? quid porro inventio? profecto id, quo ne in deo quidem quicquam majus intelligi potest. Non enim ambrosia deos aut nectare aut Juventate pocula ministrante lætari arbitror, nec Homerum audio, qui Gany-

meden ab dis raptum ait propter formam, ut Jovi bibere ministraret; non justa caussa, cur Laomedonti tanta fieret injuria. Fingebat hæc Homerus et humana ad deos transferebat; divina mallem ad nos. Quæ autem divina? Vigere, sapere, invenire, meminisse.

Ergo animus, qui, ut ego dico, divinus est, ut Euripides dicere audet, deus; et quidem, si deus aut anima aut ignis est, idem est animus hominis. Nam ut illa natura cælestis et terra vacat et humore, sic utriusque harum rerum humanus animus est expers. Sin autem est quinta quædam natura, ab Aristotele inducta primum, hæc et deorum est et animorum. Hanc nos sententiam secuti his ipsis verbis in Consolatione hoc expressimus:

66 XXVII. "Animorum nulla in terris origo inveniri potest. Nihil enim est in animis mixtum atque concretum, aut quod ex terra natum atque fictum esse videatur; nihil ne aut humidum quidem aut flabile aut igneum. His enim in naturis nihil inest, quod vim memoriæ, mentis, cogitationis habeat, quod et præterita teneat et futura provideat et complecti possit præsentia: quæ sola divina sunt, nec invenietur umquam, unde ad hominem venire possint, nisi a deo. Singularis est igitur quædam natura atque vis animi, sejuncta ab his usitatis notisque naturis. Ita, quicquid est illud, quod sentit, quod sapit, quod vivit, quod viget, cæleste et divinum ob eamque rem æternum sit necesse est. Nec vero deus ipse, qui intelligitur a nobis, alio modo intelligi potest, nisi mens soluta quædam et libera, segregata ab omni concretione mortali, omnia sentiens et movens, ipsaque
67 prædita motu sempiterno." Hoc e genere atque eadem e natura est humana mens.

Ubi igitur aut qualis est ista mens?—Ubi tua aut qualis? potesne dicere? an, si omnia ad intelligendum non habeo, quæ habere vellem, ne iis quidem, quæ habeo, mihi per te uti licebit?—Non valet tantum animus, ut se ipsum ipse videat; at ut oculus, sic animus se non videns alia cernit. Non videt autem, quod minimum est, formam suam; fortasse! quamquam id quoque; sed relinquamus; vim certe, sagacitatem, memoriam, motum, celeritatem videt. Hæc magna, hæc divina,

hæc sempiterna sunt. Qua facie quidem sit aut ubi habitet, ne quærendum quidem est.

XXVIII. Ut, quum videmus speciem primum cando- 68
remque cæli, dein conversionis celeritatem tantam, quantam cogitare non possumus; tum vicissitudines dierum ac noctium commutationesque temporum quadripartitas ad maturitatem frugum et ad temperationem corporum aptas; eorumque omnium moderatorem et ducem solem; lunamque accretione et deminutione luminis, quasi fastorum, notantem et significantem dies; tum in eodem orbe in duodecim partes distributo quinque stellas ferri eosdem cursus constantissime servantes disparibus inter se motibus; nocturnamque cæli formam undique sideribus ornatam; tum globum terræ eminentem e mari, fixum in medio mundi universi loco, duabus oris distantibus habitabilem et cultum, quarum altera, quam nos incolimus,

> Sub áxe posita ad stéllas septem, unde hórrifer
> Aquilónis stridor gélidas molitúr nives,

altera australis, ignota nobis, quam vocant Græci ἀντί-
χθονα; ceteras partes incultas, quod aut frigore rigeant 69
aut urantur calore; hic autem, ubi habitamus, non intermittit suo tempore

> Cælúm nitescere, árbores frondéscere,
> Vités lætificæ pámpinis pubéscere,
> Ramí bacarum ubértate incurvéscere,
> Segetés largiri frúges, florere ómnia,
> Fontés scatere, herbis práta convestírier;

tum multitudinem pecudum partim ad vescendum, partim ad cultus agrorum, partim ad vehendum, partim ad corpora vestienda; hominemque ipsum quasi contemplatorem cæli ac deorum eorumque cultorem; atque hominis utilitati agros omnes et maria parentia: hæc igitur et 70
alia innumerabilia quum cernimus, possumusne dubitare, quin iis præsit aliquis vel effector, si hæc nata sunt, ut Platoni videtur, vel, si semper fuerunt, ut Aristoteli placet, moderator tanti operis et muneris? Sic mentem hominis, quamvis eam non videas, ut deum non vides, tamen, ut deum agnoscis ex operibus ejus, sic ex memoria rerum et inventione et celeritate motus omnique pulchritudine virtutis vim divinam mentis agnoscito.

XXIX. In quo igitur loco est? Credo equidem in

capite et, cur credam, afferre possum. Sed alias, ubi sit animus; certe quidem in te est.

Quæ est ei natura? Propria, puto, et sua. Sed fac igneam, fac spirabilem: nihil ad id, de quo agimus. Illud modo videto, ut deum noris, etsi ejus ignores et locum et faciem, sic animum tibi tuum notum esse opor-
71 tere, etiam si ignores et locum et formam. In animi autem cognitione dubitare non possumus, nisi plane in physicis plumbei sumus, quin nihil sit animis admixtum, nihil concretum, nihil copulatum, nihil coagmentatum, nihil duplex. Quod quum ita sit, certe nec secerni nec dividi nec discerpi nec distrahi potest, ne interire quidem igitur. Est enim interitus quasi discessus et secretio ac diremptus earum partium, quæ ante interitum junctione aliqua tenebantur.

His et talibus rationibus adductus Socrates nec patronum quæsivit ad judicium capitis nec judicibus supplex fuit, adhibuitque liberam contumaciam, a magnitudine animi ductam, non a superbia, et supremo vitæ die de hoc ipso multa disseruit, et paucis ante diebus, quum facile posset educi e custodia, noluit, et tum pæne in manu jam mortiferum illud tenens poculum locutus ita est, ut non ad mortem trudi, verum in cælum videretur ascendere.

72 XXX. Ita enim censebat itaque disseruit: duas esse vias duplicesque cursus animorum e corpore excedentium. Nam qui se humanis vitiis contaminavissent et se totos libidinibus dedissent, quibus cæcati vel domesticis vitiis atque flagitiis se inquinavissent vel re publica violanda fraudes inexpiabiles concepissent, iis devium quoddam iter esse, seclusum a concilio deorum; qui autem se integros castosque servavissent, quibusque fuisset minima cum corporibus contagio, seseque ab iis semper sevocavissent essentque in corporibus humanis vitam imitati deorum; his ad illos, a quibus essent pro-
73 fecti, reditum facilem patere. Itaque commemorat, ut cygni, qui non sine caussa Apollini dicati sint, sed quod ab eo divinationem habere videantur, qua providentes, quid in morte boni sit, cum cantu et voluptate moriantur: sic omnibus bonis et doctis esse faciendum.

Nec vero de hoc quisquam dubitare posset, nisi idem nobis accideret diligenter de animo cogitantibus, quod

iis sæpe usu venit, qui quum acriter oculis deficientem solem intuerentur, ut adspectum omnino amitterent; sic mentis acies se ipsa intuens nonnumquam hebescit, ob eamque caussam contemplandi diligentiam amittimus. Itaque dubitans, circumspectans, hæsitans, multa adversa reverens, tamquam in rate in mari immenso nostra vehitur oratio.

Sed hæc et vetera et a Græcis. Cato autem sic abiit 74
e vita, ut caussam moriendi nactum se esse gauderet. Vetat enim dominans ille in nobis deus injussu hinc nos suo demigrare; quum vero caussam justam deus ipse dederit, ut tunc Socrati, nunc Catoni, sæpe multis, næ ille, mediusfidius, vir sapiens lætus ex his tenebris in lucem illam excesserit. Nec tamen illa vincla carceris ruperit (leges enim vetant), sed tamquam a magistratu aut ab aliqua potestate legitima, sic a deo evocatus atque emissus exierit. *Tota* enim *philosophorum vita*, ut ait idem, *commentatio mortis est.*

XXXI. Nam quid aliud agimus, quum a voluptate, id est 75
a corpore, quum a re familiari, quæ est ministra et famula corporis, quum a re publica, quum a negotio omni sevocamus animum? quid, inquam, tum agimus, nisi animum ad se ipsum advocamus, secum esse cogimus maximeque a corpore abducimus? Secernere autem a corpore animum ecquidnam aliud est quam emori discere? Quare hoc commentemur, mihi crede, disjungamusque nos a corporibus, id est, consuescamus mori. Hoc et, dum erimus in terris, erit illi cælesti vitæ simile, et quum illuc ex his vinclis emissi feremur, minus tardabitur cursus animorum. Nam qui in compedibus corporis semper fuerunt, etiam, quum soluti sunt, tardius ingrediuntur, ut ii, qui ferro vincti multos annos fuerunt. Quo quum venerimus, tum denique vivemus. Nam hæc quidem vita mors est, quam lamentari possem, si liberet.

*A.* Satis tu quidem in Consolatione es lamentatus: 76
quam quum lego, nihil malo, quam has res relinquere; his vero modo auditis, multo magis. *M.* Veniet tempus et quidem celeriter et sive retractabis sive properabis; volat enim ætas. Tantum autem abest ab eo, ut malum mors sit, quod tibi dudum videbatur, ut verear, ne homini nihil sit non malum aliud certe, sed nihil bonum

aliud potius, si quidem vel dii ipsi vel cum diis futuri sumus. *A.* Quid refert? *M.* Adsunt enim, qui hæc non probent. Ego autem numquam ita te in hoc sermone dimittam, ulla ratione ut mors tibi videri malum possit.

77 *A.* Qui potest, quum ista cognoverim? *M.* Qui possit, rogas? Catervæ veniunt contra dicentium, nec solum Epicureorum, quos equidem non despicio, sed nescio quo modo doctissimus quisque contemnit, acerrime autem deliciæ meæ, Dicæarchus, contra hanc immortalitatem disseruit. Is enim tres libros scripsit, qui Lesbiaci vocantur, quod Mytilenis sermo habetur, in quibus vult efficere, animos esse mortales. Stoici autem usuram nobis largiuntur, tamquam cornicibus; diu mansuros aiunt animos, semper, negant.

XXXII. Num non vis igitur audire, cur, etiam si ita sit, mors tamen non sit in malis? *A.* Ut videtur; sed
78 me nemo de immortalitate depellet. *M.* Laudo id quidem; esti nihil nimis oportet confidere. Movemur enim sæpe aliquo acute concluso, labamus mutamusque sententiam clarioribus etiam in rebus; in his est enim aliqua obscuritas. Id igitur si acciderit, simus armati. *A.* Sane quidem; sed, ne accidat, providebo.

*M.* Numquid igitur est caussæ, quin amicos nostros Stoicos dimittamus? eos dico, qui aiunt animos manere, e corpore quum excesserint, sed non semper. *A.* Istos vero: qui, quod tota in hac caussa difficillimum est, suscipiant, posse animum manere corpore vacantem; illud autem, quod non modo facile ad credendum est, sed, eo concesso, quod volunt, consequens, id vero non dant, ut, quum diu permanserit, ne intereat. *M.* Bene reprehendis, et se isto modo res habet.

79 Credamus igitur Panætio a Platone suo dissentienti? Quem enim omnibus locis divinum, quem sapientissimum, quem sanctissimum, quem Homerum philosophorum appellat, hujus hanc unam sententiam de immortalitate animorum non probat. Vult enim, quod nemo negat, quicquid natum sit, interire; nasci autem animos; quod declaret eorum similitudo, qui procreentur, quæ etiam in ingeniis, non solum in corporibus appareat. Alteram autem affert rationem: nihil esse, quod doleat, quin id ægrum esse quoque possit; quod autem in

morbum cadat, id etiam interiturum; dolere autem animos; ergo etiam interire.

XXXIII. Hæc refelli possunt. Sunt enim igno- 80
rantis, quum de æternitate animorum dicatur, de mente dici, quæ omni turbido motu semper vacet, non de partibus iis, in quibus ægritudines, iræ libidinesque versentur, quas is, contra quem hæc dicuntur, semotas a mente et disclusas putat. Jam similitudo magis apparet in bestiis, quarum animi sunt rationis expertes; hominum autem similitudo in corporum figura magis exstat, et ipsi animi magni refert quali in corpore locati sint. Multa enim e corpore exsistunt, quæ acuant mentem, multa, quæ obtundant. Aristoteles quidem ait, omnes ingeniosos melancholicos esse, ut ego me tardiorem esse non moleste feram. Enumerat multos, idque quasi constet, rationem, cur ita fiat, affert. Quodsi tanta vis est ad habitum mentis in iis, quæ gignuntur in corpore (ea sunt autem, quæcunque sunt, quæ similitudinem faciant), nihil necessitatis affert, cur nascantur animi, similitudo. Omitto similitudines. Vellem adesse pos- 81
set Panætius; vixit cum Africano; quærerem ex eo, cujus suorum similis fuisset Africani fratris nepos, facie vel patris, vita omnium perditorum ita similis, ut esset facile deterrimus; cujus etiam similis P. Crassi, et sapientis et eloquentis et primi hominis, nepos, multorumque aliorum clarorum virorum, quos nihil attinet nominare, nepotes et filii.

Sed quid agimus? oblitine sumus, hoc nunc nobis esse propositum, quum satis de æternitate dixissemus, ne si interirent quidem animi, quicquam mali esse in morte? *A.* Ego vero memineram, sed te de æternitate dicentem aberrare a proposito facile patiebar.

XXXIV. *M.* Video te alte spectare et velle in cælum 82
migrare. Spero fore, ut contingat id nobis. Sed fac, ut isti volunt, animos non remanere post mortem: video nos, si ita sit, privari spe beatioris vitæ; mali vero quid affert ista sententia? Fac enim sic animum interire, ut corpus: num igitur aliquis dolor aut omnino post mortem sensus in corpore est? Nemo id quidem dicit, etsi Democritum insimulat Epicurus; Democritici negant. Ne in animo quidem igitur sensus remanet, ipse enim nusquam est. Ubi igitur malum est, quoniam nihil

tertium est? an, quoniam ipse animi discessus a corpore non fit sine dolore? Ut credam ita esse, quam est id exiguum! Et falsum esse arbitror, et fit plerumque sine sensu, nonnumquam etiam cum voluptate; totumque hoc leve est, qualecunque est; fit enim ad punctum
83 temporis: illud angit vel potius excruciat, discessus ab omnibus iis, quæ sunt bona in vita. Vide, ne a malis dici verius possit. Quid ego nunc lugeam vitam hominum? Vere et jure possum. Sed quid necesse est, quum id agam, ne post mortem miseros nos putemus fore, etiam vitam efficere deplorando miseriorem? Fecimus hoc in eo libro, in quo nosmet ipsos, quantum potuimus, consolati sumus. A malis igitur mors abducit, non a bonis, verum si quærimus. Et quidem hoc a Cyrenaico Hegesia sic copiose disputatur, ut is a rege Ptolemæo prohibitus esse dicatur illa in scholis dicere, quod multi iis auditis mortem sibi ipsi consciscerent.

84 Callimachi quidem epigramma in Ambraciotam Cleombrotum est, quem ait, quum ei nihil accidisset adversi, e muro se in mare abjecisse lecto Platonis libro. Ejus autem, quem dixi, Hegesiæ liber est, Ἀποκαρτερῶν, quod a vita quidam per inediam discedens revocatur ab amicis, quibus respondens vitæ humanæ enumerat incommoda. Possem id facere, etsi minus quam ille, qui omnino vivere expedire nemini putat. Mitto alios: etiamne nobis expedit? qui et domesticis et forensibus solatiis ornamentisque privati certe, si ante occidissemus, mors nos a malis, non a bonis abstraxisset.

85 XXXV. Sit igitur aliquis, qui nihil mali habeat, nullum a fortuna vulnus acceperit: Metellus ille honoratis quattuor filiis; at quinquaginta Priamus, e quibus septendecim justa uxore natis. In utroque eandem habuit fortuna potestatem, sed usa in altero est. Metellum enim multi filii, filiæ, nepotes, neptes in rogum imposuerunt; Priamum tanta progenie orbatum, quum in aram confugisset, hostilis manus interemit. Hic si vivis filiis, incolumi regno, occidisset,

—— adstante ope bárbarica,
Tectís cælatis, láqueatis:

utrum tandem a bonis an a malis discessisset? Tum

profecto videretur a bonis. At certe ei melius evenisset, nec tam flebiliter illa canerentur:

> Hæc ómnia vidi inflámmari,
> Priamó vi vitam evítari,
> Jovis áram sanguine túrpari.

Quasi vero ista vi quicquam tum potuerit ei melius accidere! Quodsi ante occidisset, tamen eventum omnino amisisset; hoc autem tempore sensum amisit malorum. Pompeio nostro familiari, quum graviter ægrotaret Nea- 86
poli, melius est factum; coronati Neapolitani fuerunt, nimirum etiam Puteolani; vulgo ex oppidis publice gratulabantur. Ineptum sane negotium et Græculum, sed tamen fortunatum. Utrum igitur, si tum esset exstinctus, a bonis rebus an a malis discessisset? Certe a miseris. Non enim cum socero bellum gessisset, non imparatus arma sumpsisset, non domum reliquisset, non ex Italia fugisset, non exercitu amisso nudus in servorum ferrum et manus incidisset; non liberi defleti; non fortunæ omnes a victoribus possiderentur. Qui, si mortem tum obisset, in amplissimis fortunis occidisset, is propagatione vitæ quot, quantas, quam incredibiles hausit calamitates!

XXXVI. Hæc morte effugiuntur, etiam si non evenerunt, tamen, quia possunt evenire; sed homines ea sibi accidere posse non cogitant. Metelli sperat sibi quisque fortunam, proinde quasi aut plures fortunati sint quam infelices, aut certi quicquam sit in rebus humanis, aut sperare sit prudentius quam timere.

Sed hoc ipsum concedatur, bonis rebus homines 87
morte privari; ergo etiam carere mortuos vitæ commodis, idque esse miserum? Certe ita dicant necesse est. An potest is, qui non est, re ulla *carere?* Triste enim est nomen ipsum *carendi*, quia subjicitur hæc vis: habuit, non habet; desiderat, requirit, indiget. Hæc, opinor, incommoda sunt carentis: caret oculis, odiosa cæcitas; liberis, orbitas. Valet hoc in vivis; mortuorum autem non modo vitæ commodis, sed ne vita quidem ipsa quisquam caret. De mortuis loquor, qui nulli sunt. Nos, qui sumus, num aut cornibus caremus aut pinnis? ecquis id dixerit? Certe nemo. Quid ita? Quia, quum id non habeas, quod tibi nec usu nec natura

sit aptum, non careas, etiam si sentias te non habere.
88 Hoc premendum etiam atque etiam est argumentum, confirmato illo, de quo, si mortales animi sunt, dubitare non possumus, quin tantus interitus in morte sit, ut ne minima quidem suspicio sensus relinquatur; hoc igitur probe stabilito et fixo, illud excutiendum est, ut sciatur, quid sit *carere*, ne relinquatur aliquid erroris in verbo. *Carere* igitur hoc significat: egere eo, quod habere velis. Inest enim velle in carendo, nisi quum sic tamquam in febri dicitur alia quadam notione verbi. Dicitur enim alio modo etiam *carere*, quum aliquid non habeas et non habere te sentias, etiam si id facile patiare. *Carere* in morte non dicitur, nec enim esset dolendum; dicitur illud, *bono carere*, quod est malum. Sed ne vivus quidem bono caret, si eo non indiget. Sed in vivo intelligi tamen potest, regno te carere; dici autem hoc in te satis subtiliter non potest; posset in Tarquinio, quum regno esset expulsus; at in mortuo ne intelligi quidem; carere enim sentientis est, nec sensus in mortuo: ne carere quidem igitur in mortuo est.

89 XXXVII. Quamquam quid opus est in hoc philosophari, quum rem non magno opere philosophia egere videamus? Quoties non modo ductores nostri, sed universi etiam exercitus ad non dubiam mortem concurrerunt! Quæ quidem si timeretur, non L. Brutus arcens eum reditu tyrannum, quem ipse expulerat, in prœlio concidisset; non cum Latinis decertans pater Decius, cum Etruscis filius, cum Pyrrho nepos, se hostium telis objecissent; non uno bello pro patria cadentes Scipiones Hispania vidisset, Paullum et Geminum Cannæ, Venusia Marcellum, Litana Albinum, Lucania Gracchum. Num quis horum miser hodie? Ne tum quidem post spiritum extremum. Nec enim potest esse miser quisquam sensu perempto.

90 At id ipsum odiosum est, sine sensu esse.—Odiosum, si id esset carere. Quum vero perspicuum sit, nihil posse in eo esse, qui ipse non sit: quid potest esse in eo odiosum, qui nec careat nec sentiat? Quamquam hoc quidem nimis sæpe; sed eo, quod in hoc inest omnis animi contractio ex metu mortis. Qui enim satis viderit, id quod est luce clarius, animo et corpore consumpto totoque animante deleto et facto interitu universo, illud

animal, quod fuerit, factum esse nihil, is plane perspiciet, inter Hippocentaurum, qui numquam fuerit, et regem Agamemnonem nihil interesse, nec pluris nunc facere M. Camillum hoc civile bellum, quam ego vivo illo fecerim Romam captam.

Cur igitur et Camillus doleret, si hæc post trecentos et quinquaginta fere annos eventura putaret? et ego doleam, si ad decem millia annorum gentem aliquam urbem nostram potituram putem? Quia tanta caritas patriæ est, ut eam non sensu nostro, sed salute ipsius metiamur.

XXXVIII. Itaque non deterret sapientem mors, quæ 91
propter incertos casus quotidie imminet, propter brevitatem vitæ numquam potest longe abesse, quo minus in omne tempus rei publicæ suisque consulat, ut posteritatem ipsam, cujus sensum habiturus non sit, ad se putet pertinere. Quare licet etiam mortalem esse animum judicantem æterna moliri, non gloriæ cupiditate, quam sensurus non sit, sed virtutis, quam necessario gloria, etiam si tu id non agas, consequatur. Natura vero se sic habet, ut, quo modo initium nobis rerum omnium ortus noster afferat, sic exitum mors. Ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit. In quo quid potest esse mali, quum mors nec ad vivos pertineat nec ad mortuos? Alteri nulli sunt, alteros non attinget.

Quam qui leviorem faciunt, somni simillimam volunt 92
esse; quasi vero quisquam ita nonaginta annos velit vivere, ut, quum sexaginta confecerit, reliquos dormiat! Ne sui quidem id velint, non modo ipse. Endymion vero, si fabulas audire volumus, ut, nescio quando, in Latmo obdormivit, qui est mons Cariæ, nondum, opinor, est experrectus. Num igitur eum curare censes, quum Luna laboret? a qua consopitus putatur, ut eum dormientem oscularetur. Quid curet autem, qui ne sentit quidem? Habes somnum imaginem mortis, eamque quotidie induis: et dubitas, quin sensus in morte nullus sit, quum in ejus simulacro videas esse nullum sensum?

XXXIX. Pellantur ergo istæ ineptiæ pæne aniles, 93
ante tempus mori miserum esse. Quod tandem tempus? Naturæne? At ea quidem dedit usuram vitæ tamquam pecuniæ, nulla præstituta die. Quid est igitur, quod

querare, si repetit, quum vult? ea enim conditione acceperas. Iidem, si puer parvus occidit, æquo animo ferendum putant, si vero in cunis, ne querendum quidem. Atqui ab hoc acerbius exegit natura, quod dederat. Nondum gustaverat, inquit, vitæ suavitatem; hic autem jam sperabat magna, quibus frui cœperat. At id quidem ipsum in ceteris rebus melius putatur, aliquam partem, quam nullam, attingere; cur in vita secus? Quamquam non male ait Callimachus, *multo sæpius lacrimasse Priamum quam Troilum.* Eorum autem, qui exacta ætate
94 moriuntur, fortuna laudatur. Cur? Nam, reor, nullis, si vita longior daretur, posset esse jucundior. Nihil enim est profecto homini prudentia dulcius, quam, ut cetera auferat, affert certe senectus.

Quæ vero ætas longa est? aut quid omnino homini longum? nonne

> Módo pueros, modo ádolescentes, ín cursu a tergo ínsequens,
> Nécopinantes ássecuta est

senectus? sed quia ultra nihil habemus, hoc longum dicimus. Omnia ista perinde ut cuique data sunt pro rata parte, ita aut longa aut brevia dicuntur. Apud Hypanim fluvium, qui ab Europæ parte in Pontum influit, Aristoteles ait, bestiolas quasdam nasci, quæ unum diem vivant. Ex his igitur hora octava quæ mortua est, provecta ætate mortua est; quæ vero occidente sole, decrepita; eo magis, si etiam solstitiali die. Confer nostram longissimam ætatem cum æternitate: in eadem propemodum brevitate, qua illæ bestiolæ, reperiemur.

95 XL. Contemnamus igitur omnes ineptias (quod enim levius huic levitati nomen imponam?) totamque vim bene vivendi in animi robore ac magnitudine et in omnium rerum humanarum contemptione ac despicientia et in omni virtute ponamus. Nam nunc quidem cogitationibus mollissimis effeminamur, ut, si ante mors adventet, quam Chaldæorum promissa consecuti sumus, spoliati magnis quibusdam bonis, illusi destitutique vi-
96 deamur. Quodsi exspectando et desiderando pendemus animis, cruciamur, angimur: pro dii immortales! quam iter illud jucundum esse debet, quo confecto nulla reliqua cura, nulla sollicitudo futura sit!

Quam me delectat Theramenes! quam elato animo

est! Etsi enim flemus, quum legimus, tamen non miserabiliter vir clarus emoritur. Qui quum, conjectus in carcerem triginta jussu tyrannorum, venenum ut sitiens obduxisset, reliquum sic e poculo ejecit, ut id resonaret; quo sonitu reddito arridens: *Propino*, inquit, *hoc pulchro Critiæ*, qui in eum fuerat tæterrimus. Græci enim in conviviis solent nominare, cui poculum traditurí sint. Lusit vir egregius extremo spiritu, quum jam præcordiis conceptam mortem contineret, vereque ei, cui venenum præbiberat, mortem eam est auguratus, quæ brevi consecuta est. Quis hanc animi maximi 97
æquitatem in ipsa morte laudaret, si mortem malum judicaret? Vadit in eundem carcerem atque in eundem paucis post annis scyphum Socrates eodem scelere judicum, quo tyrannorum Theramenes. Quæ est igitur ejus oratio, qua facit eum Plato usum apud judices, jam morte multatum?

XLI. "Magna me, inquit, spes tenet, judices, bene mihi evenire, quod mittar ad mortem. Necesse est enim sit alterum de duobus: ut aut sensus omnino omnes mors auferat, aut in alium quendam locum ex his locis morte migretur. Quamobrem, sive sensus exstinguitur, morsque ei somno similis est, qui nonnumquam etiam sine visis somniorum placatissimam quietem affert: dii boni! quid lucri est emori! aut quam multi dies reperiri possunt, qui tali nocti anteponantur? Cui si similis futura est perpetuitas omnis consequentis temporis, quis me beatior? Sin vera sunt, quæ dicuntur, migrationem 98
esse mortem in eas oras, quas, qui e vita excesserunt, incolunt: id multo jam beatius est. Tene, quum ab iis, qui se judicum numero haberi volunt, evaseris, ad eos venire, qui vere judices appellentur, Minoem, Rhadamanthum, Æacum, Triptolemum, convenireque eos, qui juste et cum fide vixerint? Hæc peregrinatio mediocris vobis videri potest? Ut vero colloqui cum Orpheo, Musæo, Homero, Hesiodo liceat, quanti tandem æstimatis? Equidem sæpe emori, si fieri posset, vellem, ut ea, quæ dico, mihi liceret invenire. Quanta delectatione autem afficerer, quum Palamedem, quum Ajacem, quum alios judicio iniquo circumventos convenirem! Tentarem etiam summi regis, qui maximas copias duxit ad Trojam, et Ulixi Sisyphique prudentiam, nec ob eam

rem, quum hæc exquirerem, sicut hic faciebam, capite damnarer. Ne vos quidem, judices, ii, qui me absol-
99 vistis, mortem timueritis. Nec enim cuiquam bono mali quicquam evenire potest, nec vivo nec mortuo, nec umquam ejus res a diis immortalibus negligentur, nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus aut a quibus condemnatus sum, habeo quod succenseam, nisi quod mihi nocere se crediderunt." Et hæc quidem hoc modo. Nihil autem melius extremo: "Sed tempus est, inquit, jam hinc abire me, ut moriar; vos, ut vitam agatis. Utrum autem sit melius, dii immortales sciunt; hominem quidem scire arbitror neminem."

XLII. Næ ego haud paullo hunc animum malim, quam eorum omnium fortunas, qui de hoc judicaverunt; etsi, quod præter deos negat scire quemquam, id scit ipse, utrum sit melius; nam dixit ante; sed suum illud,
100 nihil ut affirmet, tenet ad extremum. Nos autem teneamus, ut nihil censeamus esse malum, quod sit a natura datum omnibus, intelligamusque, si mors malum sit, esse sempiternum malum. Nam vitæ miseræ mors finis esse videtur; mors si est misera, finis esse nullus potest.

Sed quid ego Socratem aut Theramenem, præstantes viros virtutis et sapientiæ gloria, commemoro? quum Lacedæmonius quidam, cujus ne nomen quidem proditum est, mortem tanto opere contempserit, ut, quum ad eam duceretur damnatus ab Ephoris et esset vultu hilari atque læto, dixissetque ei quidam inimicus: *Contemnisne leges Lycurgi?* responderit: *Ego vero illi maximam gratiam habeo, qui me ea pœna multaverit, quam sine mutuatione et sine versura possem dissolvere.* O virum Sparta dignum! ut mihi quidem, qui tam magno animo fuerit,
101 innocens damnatus esse videatur. Tales innumerabiles nostra civitas tulit. Sed quid duces et principes nominem, quum legiones scribat M. Cato sæpe alacres in eum locum profectas, unde redituras se non arbitrarentur? Pari animo Lacedæmonii in Thermopylis occiderunt, in quos Simonides:

> Dic, hospes, Spartæ, nos te hic vidisse jacentes,
> Dum sanctis patriæ legibus obsequimur.

[Quid ille dux Leonidas dicit? *Pergite animo forti,*

*Lacedæmonii; hodie apud inferos fortasse cœnabimus.* Fuit hæc gens fortis, dum Lycurgi leges vigebant.] E quibus unus, quum Perses hostis in colloquio dixisset glorians: *Solem præ jaculorum multitudine et sagittarum non videbitis: In umbra igitur*, inquit, *pugnabimus.* Viros 102
commemoro. Qualis tandem Lacæna? quæ quum filium in prœlium misisset et interfectum audisset, *Idcirco*, inquit, *genueram, ut esset, qui pro patria morte non dubitaret occumbere.*

XLIII. Esto: fortes et duri Spartiatæ; magnam habet vim rei publicæ disciplina. Quid? Cyrenæum Theodorum, philosophum non ignobilem, nonne miramur? cui quum Lysimachus rex crucem minaretur, *Istis, quæso*, inquit, *ista horribilia minitare purpuratis tuis! Theodori quidem nihil interest, humine an sublime putescat.*

Cujus hoc dicto admoneor, ut aliquid etiam de humatione et sepultura dicendum existimem, rem non difficilem, iis præsertim cognitis, quæ de nihil sentiendo paullo ante dicta sunt. De qua Socrates quidem quid senserit, apparet in eo libro, in quo moritur, de quo jam tam multa diximus. Quum enim de immortalitate ani- 103
morum disputavisset et jam moriendi tempus urgeret, rogatus a Critone, quemadmodum sepeliri vellet, *Multam vero*, inquit, *operam, amici, frustra consumpsi. Critoni enim nostro non persuasi, me hinc avolaturum neque mei quicquam relicturum. Veruntamen, Crito, si me assequi potueris aut sicubi nactus eris, ut tibi videtur, sepelito. Sed, mihi crede, nemo me vestrum, quum hinc excessero, consequetur.*

Præclare id quidem, qui et amico permiserit, et se ostenderit de hoc toto genere nihil laborare. Durior 104
Diogenes, et is quidem idem sentiens, sed ut Cynicus asperius, projici se jussit inhumatum. Tum amici, *Volucribusne et feris? Minime vero*, inquit; *sed bacillum propter me, quo abigam, ponitote. Qui id poteris?* illi; *non enim senties.—Quid igitur mihi ferarum laniatus oberit nihil sentienti?* Præclare Anaxagoras, qui quum Lampsaci moreretur, quærentibus amicis, velletne Clazomenas in patriam, si quid accidisset, auferri: *Nihil necesse est*, inquit; *undique enim ad inferos tantundem viæ est.* Totaque de ratione humationis unum tenendum est, ad corpus illam pertinere, sive occiderit animus sive

vigeat. In corpore autem, perspicuum est, vel exstincto animo vel elapso, nullum residere sensum.

105 XLIV. Sed plena errorum sunt omnia. Trahit Hectorem ad currum religatum Achilles; lacerari eum et sentire, credo, putat. Ergo hic ulciscitur, ut quidem sibi videtur. At illa sicut acerbissimam rem mæret:

Vidí, videre quód me passa ægérrume,
Hectórem curru quádrijugo raptárier.

Quem Hectorem? aut quamdiu ille erit Hector? Melius Accius et aliquando sapiens Achilles:

Ímmo enimvero córpus Priamo réddidi, Hectorem ábstuli.

Non igitur Hectora traxisti, sed corpus, quod fuerat
106 Hectoris. Ecce alius exoritur e terra, qui matrem dormire non sinat:

Máter, te appelló, quæ curam sómno suspensám levas,
Néque te mei miserét: surge et sepelí natum . . . .

(Hæc quum pressis et flebilibus modis, qui totis theatris mæstitiam inferant, concinuntur, difficile est, non eos, qui inhumati sint, miseros judicare.)

——— prius
Quám feræ volucrésque . . . .

(Metuit, ne laceratis membris minus bene utatur; ne combustis, non extimescit.)

Neú reliquias síe meas siris dénudatis óssibus
Tétra sanie délibutas foéde divexárier.

107 (Non intelligo, quid metuat, quum tam bonos septenarios fundat ad tibiam.)

Tenendum est igitur, nihil curandum esse post mortem, quum multi inimicos etiam mortuos pœniuntur. Exsecratur luculentis sane versibus apud Ennium Thyestes: primum ut naufragio pereat Atreus; durum hoc sane; talis enim interitus non est sine gravi sensu; illa inania:

'Ipse summis sáxis fixus ásperis, evísceratus,
Látere pendens, sáxa spargens tábo, sanie et sánguine atro.

Non ipsa saxa magis sensu omni vacabunt, quam ille *latere pendens*, cui se hic cruciatum censet optare. Quam essent dura, si sentiret! nulla sine sensu. Illud vero perquam inane:

Néque sepulcrum, quó recipiat, hábeat, portum córporis,
Ubi remissa humána vita córpus requiescát malis.

Vides, quanto hæc in errore versentur. Portum esse corporis et requiescere in sepulcro putat mortuum. Magna culpa Pelopis, qui non erudierit filium nec docuerit, quatenus esset quidque curandum.

XLV. Sed quid singulorum opiniones animadvertam, 108
nationum varios errores perspicere quum liceat? Condiunt Ægyptii mortuos et eos servant domi; Persæ etiam cera circumlitos condunt, ut quam maxime permaneant diuturna corpora. Magorum mos est, non humare corpora suorum, nisi a feris sint ante laniata. In Hyrcania plebs publicos alit canes, optimates domesticos; nobile autem genus canum illud scimus esse; sed pro sua quisque facultate parat, a quibus lanietur, eamque optimam illi esse censent sepulturam. Permulta alia colligit Chrysippus, ut est in omni historia curiosus; sed ita tetra sunt quædam, ut ea fugiat et reformidet oratio. Totus igitur hic locus est contemnendus in nobis, non negligendus in nostris; ita tamen, ut mortuorum corpora nihil sentire vivi sentiamus. Quantum autem consue- 109
tudini famæque dandum sit, id curent vivi; sed ita, ut intelligant, nihil id ad mortuos pertinere.

Sed profecto mors tum æquissimo animo oppetitur, quum suis se laudibus vita occidens consolari potest. Nemo parum diu vixit, qui virtutis perfectæ perfecto functus est munere. Multa mihi ipsi ad mortem tempestiva fuerunt, quæ utinam potuissem obire! Nihil enim jam acquirebatur, cumulata erant officia vitæ, cum fortuna bella restabant. Quare si ipsa ratio minus perficiet, ut mortem negligere possimus, at vita acta perficiat, ut satis superque vixisse videamur. Quamquam enim sensus abierit, tamen suis et propriis bonis laudis et gloriæ, quamvis non sentiant, mortui non carent. Etsi enim nihil habet in se gloria, cur expetatur, tamen virtutem tamquam umbra sequitur.

XLVI. Verum multitudinis judicium de bonis, si quando 110
est, magis laudandum est, quam illi ob eam rem beati. Non possum autem dicere, quoquo modo hoc accipietur, Lycurgum, Solonem legum et publicæ disciplinæ carere gloria, Themistoclem, Epaminondam bellicæ virtutis. Ante enim Salaminam ipsam Neptunus obruet, quam Salaminii tropæi memoriam, priusque Bœotia Leuctra tollentur, quam pugnæ Leuctricæ gloria. Multo autem

tardius fama deseret Curium, Fabricium, Calatinum, duo Scipiones, duo Africanos, Maximum, Marcellum, Paullum, Catonem, Lælium, innumerabiles alios; quorum similitudinem aliquam qui arripuerit, non eam fama populari, sed vera bonorum laude metiens fidenti animo, si ita res feret, gradietur ad mortem, in qua aut summum bonum aut nullum malum esse cognovimus. Secundis vero suis rebus volet etiam mori: non enim tam cumulus bonorum jucundus esse potest, quam molesta decessio.
111 Hanc sententiam significare videtur Laconis illa vox, qui, quum Rhodius Diagoras, Olympionices nobilis, uno die duo suos filios victores Olympiæ vidisset, accessit ad senem et gratulatus: *Morere, Diagora*, inquit; *non enim in cælum adscensurus es.* Magna hæc et nimium fortasse Græci putant vel tum potius putabant; isque, qui hoc Diagoræ dixit, permagnum existimans, tres Olympionicas una e domo prodire, cunctari illum diutius in vita fortunæ objectum inutile putabat ipsi.

Ego autem tibi quidem, quod satis esset, paucis verbis, ut mihi videbar, responderam. Concesseras enim, nullo in malo mortuos esse; sed ob eam caussam contendi, ut plura dicerem, quod in desiderio et luctu hæc est consolatio maxima. Nostrum enim et nostra caussa susceptum dolorem modice ferre debemus, ne nosmet ipsos amare videamur. Illa suspicio intolerabili dolore cruciat, si opinamur eos, quibus orbati sumus, esse cum aliquo sensu in iis malis, quibus vulgo opinantur. Hanc excutere opinionem mihimet volui radicitus, eoque fui fortasse longior.
112 XLVII. *A.* Tu longior? non mihi quidem. Prior enim pars orationis tuæ faciebat, ut mori cuperem; posterior, ut modo non nollem, modo non laborarem; omni autem oratione illud certe perfectum est, ut mortem non ducerem in malis.

*M.* Num igitur etiam rhetorum epilogum desideramus? an hanc jam artem plane relinquimus? *A.* Tu vero istam ne reliqueris, quam semper ornasti, et quidem jure; illa enim te, verum si loqui volumus, ornaverat. Sed quinam est iste epilogus? aveo enim audire, quic-
113 quid est. *M.* Deorum immortalium judicia solent in scholis proferre de morte, nec vero ea fingere ipsi, sed Herodoto auctore aliisque pluribus. Primum Argiæ

sacerdotis, Cleobis et Bito, filii prædicantur; nota fabula est. Quum enim illam ad solenne et statum sacrificium curru vehi jus esset satis longe ab oppido ad fanum, morarenturque jumenta, tunc juvenes ii, quos modo nominavi, veste posita, corpora oleo perunxerunt, ad jugum accesserunt. Ita sacerdos advecta in fanum, quum currus esset ductus a filiis, precata a dea dicitur, ut illis præmii daret pro pietate quod maximum homini dari posset a deo; post epulatos cum matre adolescentes somno se dedisse, mane inventos esse mortuos. Simili 114
precatione Trophonius et Agamedes usi dicuntur: qui, quum Apollini Delphis templum exædificavissent, venerantes deum petiverunt mercedem non parvam quidem operis et laboris sui, nihil certi, sed quod esset optimum homini. Quibus Apollo se id daturum ostendit post ejus diei diem tertium: qui ut illuxit, mortui sunt reperti. Judicavisse deum dicunt, et eum quidem deum, cui reliqui dii concessissent, ut præter ceteros divinaret.

XLVIII. Affertur etiam de Sileno fabella quædam, qui, quum a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur: docuisse regem, non nasci homini longe optimum esse, proximum autem quam primum mori. Qua est sententia in Cresphonte usus 115
Euripides:

> Nam nós decebat, coétus celebrantés, domum
> Lugére, ubi esset áliquis in lucem éditus,
> Humánæ vitæ vária reputantés mala;
> At, quí labores mórte finissét graves,
> Hunc ómni amicos laúde et lætitia éxsequi.

Simile quiddam est in Consolatione Crantoris: ait enim, Terinæum quendam Elysium, quum graviter filii mortem mæreret, venisse in psychomantium quærentem, quæ fuisset tantæ calamitatis caussa; huic in tabellis tres hujusmodi versiculos datos:

> Ignaris homines in vita mentibus errant:
> Euthynous potitur, fatorum numine, leto.
> Sic fuit utilius finiri ipsique tibique.

His et talibus auctoribus usi confirmant, caussam rebus 116
a diis immortalibus judicatam. Alcidamas quidem, rhetor antiquus in primis nobilis, scripsit etiam laudationem mortis, quæ constat ex enumeratione humanorum

malorum. Cui rationes eæ, quæ exquisitius a philosophis colliguntur, defuerunt, ubertas orationis non defuit.

Claræ vero mortes, pro patria oppetitæ, non solum gloriosæ rhetoribus, sed etiam beatæ videri solent. Repetunt ab Erechtheo, cujus etiam filiæ cupide mortem expetiverunt pro vita civium; Codrum, qui se in medios immisit hostes veste famulari, ne posset agnosci, si esset ornatu regio, quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore. Menœceus non prætermittitur, qui item oraculo edito largitus est patriæ suum sanguinem. Iphigenia Aulide duci se immolandam jubet, *ut hostium eliciatur suo.* Veniunt inde ad propiora.

XLIX. Harmodius in ore et Aristogito, Lacedæmonius Leonidas, Thebanus Epaminondas viget. Nostros non norunt; quos enumerare magnum est; ita sunt multi, quibus videmus optabiles mortes fuisse cum gloria.

117 Quæ quum ita sint, magna tamen eloquentia est utendum atque ita velut superiore e loco contionandum, ut homines mortem vel optare incipiant vel certe timere desistant. Nam si supremus ille dies non exstinctionem, sed commutationem affert loci, quid optabilius? sin autem perimit ac delet omnino, quid melius, quam in mediis vitæ laboribus obdormiscere et ita conniventem somno consopiri sempiterno? Quod si fiat, melior Ennii quam Solonis oratio. Hic enim noster:

> Nemo me lacrumis decoret, *inquit,* nec funera fletu
> Faxit!

At vero ille sapiens:

> Mors mea ne careat lacrumis, linquamus amicis
> Mærorem, ut celebrent funera cum gemitu.

118 Nos vero, si quid tale acciderit, ut a deo denuntiatum videatur, ut exeamus e vita, læti et agentes gratias pareamus emittique nos e custodia et levari vinclis arbitremur, ut aut in æternam et plane in nostram domum remigremus, aut omni sensu molestiaque careamus; sin autem nihil denuntiabitur, eo tamen simus animo, ut horribilem illum diem aliis nobis faustum putemus nihilque in malis ducamus, quod sit vel a diis immortalibus vel a natura, parente omnium, constitutum. Non enim temere nec fortuito sati et creati sumus; sed pro-

fecto fuit quædam vis, quæ generi consuleret humano nec id gigneret aut aleret, quod, quum exanclavisset omnes labores, tum incideret in mortis malum sempiternum. Portum potius paratum nobis et perfugium putemus! Quo utinam velis passis pervehi liceat! Sin 119
reflantibus ventis rejiciemur, tamen eodem paullo tardius referamur necesse est. Quod autem omnibus necesse est, idne miserum esse uni potest?—Habes epilogum, ne quid prætermissum aut relictum putes.

*A.* Ego vero; et quidem fecit etiam iste me epilogus firmiorem. *M.* Optime, inquam. Sed nunc quidem valetudini tribuamus aliquid; cras autem et quot dies erimus in Tusculano, agamus hæc et ea potissimum, quæ levationem habeant ægritudinum, formidinum, cupiditatum: qui omni e philosophia est fructus uberrimus.

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## LIBER SECUNDUS.

I. NEOPTOLEMUS quidem apud Ennium *philosophari sibi* 1
ait *necesse esse, sed paucis; nam omnino haud placere.* Ego autem, Brute, necesse mihi quidem esse arbitror philosophari; nam quid possum, præsertim nihil agens, agere melius? sed non paucis, ut ille. Difficile est enim in philosophia pauca esse ei nota, cui non sint aut pleraque aut omnia. Nam nec pauca nisi e multis eligi possunt, nec, qui pauca perceperit, non idem reliqua eodem studio persequetur. Sed tamen in vita occupata 2
atque, ut Neoptolemi tum erat, militari pauca ipsa multum sæpe prosunt et ferunt fructus, si non tantos, quanti ex universa philosophia percipi possunt, tamen eos, quibus aliqua ex parte interdum aut cupiditate aut ægritudine aut metu liberemur. Velut ex ea disputatione, quæ mihi nuper habita est in Tusculano, magna videbatur mortis effecta contemptio, quæ non minimum valet ad animum metu liberandum. Nam qui id, quod vitari non potest, metuit, is vivere animo quieto nullo modo potest; sed qui, non modo quia necesse est mori, verum etiam quia nihil habet mors, quod sit horrendum, mortem non timet, magnum is sibi præsidium ad beatam vitam comparat. Quamquam non sumus 3

ignari, multos studiose contra esse dicturos : quod vitare nullo modo potuimus, nisi nihil omnino scriberemus. Etenim si orationes, quas nos multitudinis judicio probari volebamus (popularis est enim illa facultas, et effectus eloquentiæ est audientium approbatio); sed si reperiebantur nonnulli, qui nihil laudarent, nisi quod se imitari posse confiderent, quemque sperandi sibi, eundem bene dicendi finem proponerent et, quum obruerentur copia sententiarum atque verborum, jejunitatem et famem se malle quam ubertatem et copiam dicerent (unde erat exortum genus Atticorum, iis ipsis, qui id sequi se profitebantur, ignotum; qui jam conticuerunt pæne ab
4 ipso foro irrisi): quid futurum putamus, quum adjutore populo, quo utebamur antea, nunc minime nos uti posse videamus? Est enim philosophia paucis contenta judicibus, multitudinem consulto ipsa fugiens, eique ipsi et suspecta et invisa, ut vel, si quis universam velit vituperare, secundo id populo facere possit, vel, si in eam, quam nos maxime sequimur, conetur invadere, magna habere possit auxilia a reliquorum philosophorum disciplinis.

II. Nos autem universæ philosophiæ vituperatoribus respondimus in Hortensio; pro Academia autem quæ dicenda essent, satis accurate in Academicis quattuor libris explicata arbitramur; sed tamen tantum abest, ut scribi contra nos nolimus, ut id etiam maxime optemus. In ipsa enim Græcia philosophia tanto in honore numquam fuisset, nisi doctissimorum contentionibus dissensionibusque viguisset.

5 Quam ob rem hortor omnes, qui facere id possunt, ut hujus quoque generis laudem jam languenti Græciæ eripiant et perferant in hanc urbem, sicut reliquas omnes, quæ quidem erant expetendæ, studio atque industria sua majores nostri transtulerunt. Atque oratorum quidem laus, ita, ducta ab humili, venit ad summum, ut jam, quod natura fert in omnibus fere rebus, senescat brevique tempore ad nihilum ventura videatur; philosophia nascatur Latinis quidem litteris ex his temporibus, eamque nos adjuvemus nosque ipsos redargui refellique patiamur. Quod ii ferunt animo iniquo, qui certis quibusdam destinatisque sententiis quasi addicti et consecrati sunt eaque necessitate constricti, ut etiam, quæ non

probare soleant, ea cogantur constantiæ caussa defendere: nos, qui sequimur probabilia nec ultra quam id, quod veri simile occurrit, progredi possumus, et refellere sine pertinacia et refelli sine iracundia parati sumus.

Quodsi hæc studia traducta erunt ad nostros, ne 6
bibliothecis quidem Græcis egebimus, in quibus multitudo infinita librorum propter eorum est multitudinem, qui scripserunt; eadem enim dicuntur a multis; ex quo libris omnia referserunt. Quod accidet etiam nostris, si ad hæc studia plures confluxerint. Sed eos, si possumus, excitemus, qui liberaliter eruditi adhibita etiam disserendi elegantia ratione et via philosophantur.

III. Est enim quoddam genus eorum, qui se philo- 7
sophos appellari volunt, quorum dicuntur esse Latini sane multi libri, quos non contemno equidem, quippe quos numquam legerim; sed quia profitentur ipsi illi, qui eos scribunt, se neque distincte neque distribute neque eleganter neque ornate scribere, lectionem sine ulla delectatione negligo. Quid enim dicant et quid sentiant ii, qui sunt ab ea disciplina, nemo mediocriter quidem doctus ignorat. Quam ob rem quoniam, quemadmodum dicant, ipsi non laborant: cur legendi sint, nisi ipsi inter se, qui idem sentiunt, non intelligo. Nam 8
ut Platonem reliquosque Socraticos et deinceps eos, qui ab his profecti sunt, legunt omnes, etiam qui illa aut non approbant aut non studiosissime consectantur; Epicurum autem et Metrodorum non fere præter suos quisquam in manus sumit: sic hos Latinos ii soli legunt, qui illa recte dici putant. Nobis autem videtur, quicquid litteris mandetur, id commendari omnium eruditorum lectioni decere. Nec, si id ipsi minus consequi possumus, idcirco minus id ita faciendum esse sentimus.

Itaque mihi semper Peripateticorum Academiæque 9
consuetudo de omnibus rebus in contrarias partes disserendi non ob eam caussam solum placuit, quod aliter non posset, quid in quaque re veri simile esset, inveniri, sed etiam quod esset ea maxima dicendi exercitatio; qua princeps usus est Aristoteles, deinde eum qui secuti sunt. Nostra autem memoria Philo, quem nos frequenter audivimus, instituit alio tempore rhetorum præcepta tradere, alio philosophorum. Ad quam nos consuetudinem a familiaribus nostris adducti in Tusculano,

quod datum est temporis nobis, in eo consumpsimus. Itaque quum ante meridiem dictioni operam dedissemus, sicut pridie feceramus, post meridiem in Academiam descendimus. In qua disputationem habitam non quasi narrantes exponimus, sed eisdem fere verbis, ut actum disputatumque est.

10 IV. Est igitur ambulantibus ad hunc modum sermo ille nobis institutus et a tali quodam ductus exordio:

*A.* Dici non potest, quam sim hesterna disputatione tua delectatus vel potius adjutus. Etsi enim mihi sum conscius, numquam me nimis vitæ cupidum fuisse, tamen interdum objiciebatur animo metus quidam et dolor cogitanti, fore aliquando finem hujus lucis et amissionem omnium vitæ commodorum. Hoc genere molestiæ sic, mihi crede, sum liberatus, ut nihil minus curandum putem.

11 *M.* Minime mirum id quidem. Nam efficit hoc philosophia: medetur animis, inanes sollicitudines detrahit; cupiditatibus liberat, pellit timores. Sed hæc ejus vis non idem potest apud omnes; tum valet multum, quum est idoneam complexa naturam. *Fortes* enim non modo *Fortuna adjuvat*, ut est in vetere proverbio, sed multo magis ratio, quæ quibusdam quasi præceptis confirmat vim fortitudinis. Te natura excelsum quendam videlicet et altum et humana despicientem genuit; itaque facile in animo forti contra mortem habita insedit oratio. Sed hæc eadem num censes apud eos ipsos valere, nisi admodum paucos, a quibus inventa, disputata, conscripta sunt? Quotus enim quisque philosophorum invenitur, qui sit ita moratus, ita animo ac vita constitutus, ut ratio postulat? qui disciplinam suam non ostentationem scientiæ, sed legem vitæ putet? qui obtemperet
12 ipse sibi et decretis suis pareat? Videre licet alios tanta levitate et jactatione, ut iis fuerit non didicisse melius, alios pecuniæ cupidos, gloriæ nonnullos, multos libidinum servos, ut cum eorum vita mirabiliter pugnet oratio: quod quidem mihi videtur esse turpissimum. Ut enim, si grammaticum se professus quispiam barbare loquatur aut si absurde canat is, qui se haberi velit musicum, hoc turpior sit, quod in eo ipso peccet, cujus profitetur scientiam: sic philosophus in vitæ ratione peccans hoc turpior est, quod in officio, cujus magister

esse vult, labitur artemque vitæ professus delinquit in vita.

V. *A.* Nonne verendum est igitur, si est ita ut dicis, ne philosophiam falsa gloria exornes? Quod est enim majus argumentum, nihil eam prodesse, quam quosdam perfectos philosophos turpiter vivere? *M.* Nullum vero 13
id quidem argumentum est. Nam ut agri non omnes frugiferi sunt, qui coluntur, falsumque illud Accii:

> Probæ étsi in segetem súnt deteriorém datæ
> Frugés, tamen ipsæ suápte natura énitent:

sic animi non omnes culti fructum ferunt. Atque, ut in eodem simili verser, ut ager quamvis fertilis sine cultura fructuosus esse non potest: sic sine doctrina animus; ita est utraque res sine altera debilis. Cultura autem animi philosophia est: hæc extrahit vitia radicitus et præparat animos ad satus accipiendos eaque mandat iis et, ut ita dicam, serit, quæ adulta fructus uberrimos ferant. Agamus igitur, ut cœpimus. Dic, si vis, de quo disputari velis.

*A.* Dolorem existimo maximum malorum omnium. 14
*M.* Etiamne majus quam dedecus? *A.* Non audeo id dicere quidem et me pudet tam cito de sententia esse dejectum. *M.* Magis esset pudendum, si in sententia permaneres. Quid enim minus est dignum, quam tibi pejus quicquam videri dedecore, flagitio, turpitudine? quæ ut effugias, quis est non modo recusandus, sed non ultro appetendus, subeundus, excipiendus dolor? *A.* Ita prorsus existimo. Quare ne sit sane summum malum dolor; malum certe est. *M.* Videsne igitur, quantum breviter admonitus de doloris terrore dejeceris? *A.* Video plane, sed plus desidero. *M.* Experiar equi- 15
dem; sed magna res est, animoque mihi opus est non repugnante. *A.* Habebis id quidem. Ut enim heri feci, sic nunc rationem, quo ea me cunque ducet, sequar.

VI. *M.* Primum igitur de imbecillitate multorum et de variis disciplinis philosophorum loquar, quorum princeps et auctoritate et antiquitate, Socraticus Aristippus, non dubitavit summum malum dolorem dicere. Deinde ad hanc enervatam muliebremque sententiam satis docilem se Epicurus præbuit. Hunc post Rhodius

Hieronymus dolore vacare summum bonum dixit; tantum in dolore duxit mali. Ceteri præter Zenonem, Aristonem, Pyrrhonem idem fere, quod modo tu: malum illud quidem, sed alia pejora.

16 Ergo id, quod natura ipsa et quædam generosa virtus statim respuit, ne sedulo dolorem summum malum diceres oppositoque dedecore sententia depellerere, in eo magistra vitæ philosophia tot secula permanet. Quod huic officium, quæ laus, quod decus erit tanti, quod adipisci cum dolore corporis velit, qui dolorem summum malum sibi esse persuaserit? Quam porro quis ignominiam, quam turpitudinem non pertulerit, ut effugiat dolorem, si id summum malum esse decreverit? Quis autem non miser, non modo tunc, quum premetur summis doloribus, si in iis est summum malum, sed etiam quum sciet id sibi posse evenire? et quis est, cui non possit? Ita fit, ut omnino nemo esse possit beatus.

17 Metrodorus quidem perfecte eum beatum putat, cui corpus bene constitutum sit et exploratum, ita semper fore. Quis autem est iste, cui id exploratum possit esse?

VII. Epicurus vero ea dicit, ut mihi quidem risus captare videatur. Affirmat enim quodam loco, si uratur sapiens, si crucietur—exspectas fortasse, dum dicat: patietur, perferet, non succumbet; magna mehercule laus et eo ipso, per quem juravi, Hercule digna; sed Epicuro, homini aspero et duro, non est hoc satis; in Phalaridis tauro si erit, dicet: *Quam suave est! quam hoc non curo!* Suave etiam? an parum est, si non amarum? At id quidem illi ipsi, qui dolorem malum esse negant, non solent dicere, cuiquam suave esse cruciari; asperum, difficile, odiosum, contra naturam dicunt, nec tamen malum. Hic, qui solum hoc malum dicit et malorum omnium extremum, sapientem censet id suave

18 dicturum. Ego a te non postulo, ut dolorem eisdem verbis efficias, quibus Epicurus, voluptatem, homo, ut scis, voluptarius. Ille dixerit sane idem in Phalaridis tauro, quod, si esset in lectulo; ego tantam vim non tribuo sapientiæ contra dolorem. Sit fortis in perferendo, officio satis est; ut lætetur etiam, non postulo. Tristis enim res est sine dubio, aspera, amara, inimica naturæ, ad patiendum tolerandumque difficilis.

Adspice Philoctetam, cui concedendum est gementi; 19
ipsum enim Herculem viderat in Œta magnitudine dolorum ejulantem. Nihil igitur hunc virum sagittæ, quas ab Hercule acceperat, tum consolabantur, quum

E víperino mórsu venæ víscerum
Venéno imbutæ taétros cruciatús cient.

Itaque exclamat auxilium expetens, mori cupiens:

Heu! quís salsis fluctíbus mandet
Me ex súblimi vertíce saxi?
Jam jam ábsumor, conficit animam
Vis vólneris, ulceris aéstus.

Difficile dictu videtur, eum non in malo esse et magno quidem, qui ita clamare cogatur.

VIII. Sed videamus Herculem ipsum, qui tum dolore 20
frangebatur, quum immortalitatem ipsa morte quærebat. Quas hic voces apud Sophoclem in Trachiniis edit! cui quum Deianira sanguine Centauri tinctam tunicam induisset, inhæsissetque ea visceribus, ait ille:

O múlta dictu grávia, perpessu áspera,
Quæ córpore exancláta atque animo pértuli!
Nec míhi Junonis térror implacábilis,
Nec tántum invexit trístis Eurystheús mali,
Quantum úna vecors Oénei partu édita.
Hæc me írretivit véste furiali ínscium,
Quæ látere inhærens mórsu lacerat víscera
Urguénsque graviter púlmonum haurit spíritus;
Jam décolorem sánguinem omnem exsórbuit.
Sic córpus clade horríbili absumptum extábuit,
Ipse ílligatus péste interimor téxtili.
Hos nón hostilis déxtra, non Terra édita
Molés Gigantum, nón biformato ímpetu
Centaúrus ictus córpori inflixít meo,
Non Gráia vis, non bárbara ulla immánitas,
Non saéva terris géns relegata últimis,
Quas péragrans undique ómnem hinc feritatem éxpuli;
Sed féminea vir, féminea interimór manu.

IX. O náte, vere hoc nómen usurpá patri!
Ne me óccidentem mátris superet cáritas.
Huc árripe ad me máuibus abstractám piis.
Jam cérnam, mene an íllam potiorém putes.
Perge, aúde, nate! illácrima patris péstibus! 21
Miserére! Gentes nóstras flebunt míserias.
Heu! vírginalem me óre ploratum édere,
Quem vídit nemo ulli íngemiscentém malo!
Sic féminata vírtus afflicta óccidit.
Accéde, nate, assíste, miserandum ádspice
Evísceratum córpus laceratúm patris!

Vidéte, cuncti ! túque Cælestúm sator,
Jace, óbsecro, in me vím coruscam fúlminis !
Nunc, núnc dolorum anxíferi torquent vértices,
Nunc sérpit ardor. O ánte victricés manus !
22 O péctora, o terga, ó lacertorúm tori !
Vestróne pressu quóndam Nemeæús leo
Frendéus efflavit gráviter extremum hálitum ?
Hæc déxtra Lernam, taétra mactata éxcetra,
Pacávit ; hæc bicórporem afflixít manum ;
Erymánthiam hæc vastíficam abjecit béluam ;
Hæc é Tartarea ténebrica abstractúm plaga
Tricípitem eduxit, Hýdra generatúm, Canem ;
Hæc ínteremit tórtu multiplicábili
Dracónem, auriferam obtútu observantem árborem.
Multa ália victrix nóstra lustravít manus,
Nec quísquam e nostris spólia cepit laúdibus.

Possumusne nos contemnere dolorem, quum ipsum Herculem tam intoleranter dolere videamus?

23 X. Veniat Æschylus, non poeta solum, sed etiam Pythagoreus; sic enim accepimus. Quo modo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium?

Unde ígnis cluet mortálibus clam
Divísus ; eum doctús Prometheus
Clepsísse dolo pœnásque Jovi
Fato éxpendisse suprémo.

Has igitur pœnas pendens, affixus ad Caucasum dicit hæc:

Titánum soboles, sócia nostri sánguinis,
Generáta Cælo, adspícite religatum ásperis
Vinctúmque saxis, návem ut horrisonó freto
Noctém paventes tímidi adnectunt návitæ.
Satúrnius me síc infixit Júpiter,
Jovísque numen Múlcebri adscivít manus.
Hos ílle cuneos fábrica crudeli ínserens
Perrúpit artus : quá miser sollértia
Transvérberatus cástrum hoc furiarum íncolo.
24 Jam tértio me quóque funestó die
Tristi ádvolatu adúncis lacerans únguibus
Jovís satelles pástu dilaniát fero.
Tum, jécore opimo fárta et satiata áffatim,
Clangórem fundit vástum et sublime ávolans
Pinnáta cauda nóstrum adulat sánguinem.
Quum véro adesum inflátu renovatum ést jecur,
Tum rúrsum tætros ávida se ad pastús refert.
Sic húnc custodem maésti cruciatús alo,
Qui mé perenni vívum fœdat míseria.
Namque, út videtis, vínclis constrictús Jovis

Arcére nequeo díram volucrem a péctore.
Sic me ípse viduus péstes excipio ánxias, 25
Amóre mortis términum anquiréns mali ;
Sed lónge a leto núnine aspellór Jovis.
Atque haéc vetusta, saéclis glomerata hórridis,
Luctífica clades nóstro infixa est córpori,
E quó liquatæ sólis ardore éxcidunt
Guttaé, quæ saxa assídue instillant Caúcasi.

XI. Vix igitur posse videmur ita affectum non mise- 26
rum dicere, et, si hunc miserum, certe dolorem malum. *A.* Tu quidem adhuc meam caussam agis. Sed hoc mox videro. Interea, unde isti versus? non enim agnosco. *M.* Dicam hercle ; etenim recte requiris. Videsne abundare me otio? *A.* Quid tum? *M.* Fuisti sæpe, credo, quum Athenis esses, in scholis philosophorum. *A.* Vero ac libenter quidem. *M.* Animadvertebas igitur, etsi tum nemo erat admodum copiosus, veruntamen versus ab iis admisceri orationi. *A.* Ac multos quidem a Dionysio Stoico. *M.* Probe dicis. Sed is quasi dictata, nullo delectu, nulla elegantia; Philo et proprium numerum et lecta poemata et loco adjungebat. Itaque postquam adamavi hanc quasi senilem declamationem, studiose equidem utor nostris poetis, sed, sicubi illi defecerunt, verti ipse multa de Græcis, ne quo ornamento in hoc genere disputationis careret Latina oratio. Sed videsne, poetæ quid mali afferant? Lamentantes 27
inducunt fortissimos viros, molliunt animos nostros, ita sunt deinde dulces, ut non legantur modo, sed etiam ediscantur. Sic ad malam domesticam disciplinam vitamque umbratilem et delicatam quum accesserunt etiam poetæ, nervos omnes virtutis elidunt. Recte igitur a Platone ejiciuntur ex ea civitate, quam finxit ille, quum optimos mores et optimum rei publicæ statum exquireret. At vero nos, docti scilicet a Græcia, hæc et a pueritia leginus et discimus: hanc eruditionem liberalem et doctrinam putamus.

XII. Sed quid poetis irascimur? Virtutis magistri, 28
philosophi, inventi sunt, qui summum malum dolorem dicerent. At tu, adolescens, quum id tibi paullo ante dixisses videri, rogatus a me, etiamne majus quam dedecus, verbo de sententia destitisti. Rogo hoc idem Epicurum: majus dicet esse malum mediocrem dolorem, quam maximum dedecus; in ipso enim dedecore mali

nihil esse, nisi sequantur dolores. Quis igitur Epicurum sequitur dolor, quum hoc ipsum dicit, summum malum esse dolorem? quo dedecus majus a philosopho nullum exspecto. Quare satis mihi dedisti, quum respondisti, majus tibi videri malum dedecus, quam dolorem. Hoc ipsum enim si tenebis, intelliges, quam sit obsistendum dolori; nec tam quærendum est, dolor malumne sit, quam firmandus animus ad dolorem ferendum.

29 Concludunt ratiunculas Stoici, cur non sit malum; quasi de verbo, non de re laboretur.—Quid me decipis, Zeno? Nam quum id, quod mihi horribile videtur, tu omnino malum negas esse, capior et scire cupio, quo modo id, quod ego miserrimum existimem, ne malum quidem sit.—Nihil est, inquit, malum, nisi quod turpe atque vitiosum est.—Ad ineptias redis. Illud enim, quod me angebat, non eximis. Scio dolorem non esse nequitiam. Desine id me docere; hoc doce, doleam necne doleam, nihil interesse.—Numquam quicquam, inquit, ad beate quidem vivendum, quod est in una virtute positum, sed est tamen rejiciendum. Cur? Asperum est, contra naturam, difficile perpessu, triste, durum.

30 XIII. Hæc est copia verborum, quod omnes uno verbo malum appellamus, id tot modis posse dicere! Definis tu mihi, non tollis dolorem, quum dicis asperum, contra naturam, vix quod ferri tolerarique possit; nec mentiris; sed re succumbere non oportebat verbis gloriantem, dum nihil bonum, nisi quod honestum, nihil malum, nisi quod turpe. Optare hoc quidem est, non docere. Illud et melius et verius: omnia, quæ natura aspernetur, in malis esse; quæ adsciscat, in bonis. Hoc posito et verborum concertatione sublata, tantum tamen excellet illud, quod recte amplexantur isti, quod honestum, quod rectum, quod decorum appellamus, quod idem interdum virtutis nomine amplectimur, ut omnia præterea, quæ bona corporis et fortunæ putantur, perexigua et minuta videantur; ne malum quidem ullum, nec, si in unum locum collata omnia sint, cum turpitu-
31 dinis malo comparanda. Quare si, ut initio concessisti, turpitudo pejus est quam dolor, nihil est plane dolor. Nam dum tibi turpe nec dignum viro videbitur gemere, ejulare, lamentari, frangi, debilitari dolore, dum honestas,

dum dignitas, dum decus aderit, tuque in ea intuens te continebis: cedet profecto virtuti dolor et animi inductione languescet. Aut enim nulla virtus est, aut contemnendus omnis dolor. Prudentiamne vis esse, sine qua ne intelligi quidem ulla virtus potest? Quid ergo? ea patieturne te quicquam facere nihil proficientem et laborantem? An temperantia sinet te immoderate facere quicquam? an coli justitia poterit ab homine propter vim doloris enuntiante commissa, prodente conscios, multa officia relinquente? Quid? fortitudini co- 32
mitibusque ejus, magnitudini animi, gravitati, patientiæ, rerum humanarum despicientiæ, quo modo respondebis? Afflictusne et jacens et lamentabili voce deplorans audies: *O virum fortem?* Te vero ita effectum ne virum quidem quisquam dixerit. Amittenda igitur fortitudo est aut sepeliendus dolor.

XIV. Ecquid scis igitur, si quid de Corinthiis tuis amiseris, posse habere te reliquam supellectilem salvam; virtutem autem si unam amiseris (etsi amitti non potest virtus), sed si unam confessus fueris te non habere, nullam esse te habiturum? Num igitur fortem virum, 33
num magno animo, num patientem, num gravem, num humana contemnentem potes dicere aut Philoctetam illum?—a te enim malo discedere;—sed ille certe non fortis, qui jacet

in lecto húmido,
Quod éjulatu, quéstu, gemitu, frémitibus
Resonándo mutum flébiles vocés refert.

Non ego dolorem esse nego; cur enim fortitudo desideraretur? sed eum opprimi dico patientia, si modo est aliqua patientia; si nulla est, quid exornamus philosophiam? aut quid ejus nomine gloriosi sumus? Pungit dolor—vel fodiat sane; si nudus es, da jugulum; sin tectus Vulcaniis armis, id est fortitudine, resiste. Hæc enim te, nisi ita facies, custos dignitatis relinquet et deseret.

Cretum quidem leges, quas sive Jupiter sive Minos 34
sanxit de Jovis quidem sententia, ut poetæ ferunt, itemque Lycurgi laboribus erudiunt juventutem, venando, currendo, esuriendo, sitiendo, algendo, æstuando. Spartæ vero pueri ad aram sic verberibus accipiuntur, ut multus e visceribus sanguis exeat; nonnumquam etiam, ut,

quum ibi essem, audiebam, ad necem; quorum non modo nemo exclamavit umquam, sed ne ingemuit quidem. Quid ergo? hoc pueri possunt, viri non poterunt? et mos valet, ratio non valebit?

35 XV. Interest aliquid inter laborem et dolorem; sunt finitima omnino, sed tamen differt aliquid. Labor est functio quædam vel animi vel corporis gravioris operis et muneris; dolor autem motus asper in corpore, alienus a sensibus. Hæc duo Græci illi, quorum copiosior est lingua quam nostra, uno nomine appellant. Itaque industrios homines illi studiosos vel potius amantes doloris appellant, nos commodius laboriosos. Aliud est enim laborare, aliud dolere. O verborum inops interdum, quibus abundare te semper putas, Græcia! Aliud, inquam, est dolere, aliud laborare. Quum varices secabantur C. Mario, dolebat; quum æstu magno ducebat agmen, laborabat. Est inter hæc quædam tamen similitudo. Consuetudo enim laborum perpessionem dolo-
36 rum efficiet faciliorem. Itaque illi, qui Græciæ formam rerum publicarum dederunt, corpora juvenum firmari labore voluerunt. Quod Spartiatæ etiam in feminas transtulerunt, quæ ceteris in urbibus mollissimo cultu parietum umbris occuluntur. Illi autem voluerunt nihil horum simile esse

apúd Lacænas vírgines,
Quibus mágis palæstra, Euróta, sol, pulvís, labor,
Milítia in studio est, quám fertilitas bárbara.

Ergo his laboriosis exercitationibus et dolor intercurrit nonnumquam: impelluntur, feriuntur, abjiciuntur, cadunt; et ipse labor quasi callum quoddam obducit dolori.

37 XVI. Militiam vero (nostram dico, non Spartiatarum, quorum procedit agmen ad tibiam, nec adhibetur ulla sine anapæstis pedibus hortatio)—nostri exercitus primum unde nomen habeant, vides; deinde, qui labor, quantus agminis: ferre plus dimidiati mensis cibaria; ferre, si quid ad usum velint; ferre vallum. Nam scutum, gladium, galeam in onere nostri milites non plus numerant, quam humeros, lacertos, manus. Arma enim membra militis esse dicunt. Quæ quidem ita geruntur apte, ut, si usus ferat, abjectis oneribus, expeditis armis, ut membris, pugnare possint. Quid? exercitatio legio-

num—quid? ille cursus, concursus, clamor, quanti laboris est! Ex hoc ille animus in prœliis paratus ad vulnera. Adduc pari animo inexercitatum militem: mulier videbitur. Cur tantum interest inter novum et veterem exercitum, quantum experti sumus? Ætas tironum plerumque melior; sed ferre laborem, contemnere vulnus consuetudo docet. Quin etiam videmus ex acie efferri sæpe saucios, et quidem rudem illum et inexercitatum quamvis levi ictu ploratus turpissimos edere. At vero ille exercitatus et vetus ob eamque rem fortior, medicum modo requirens, a quo obligetur: 38

*E.* O Pátrocles, *inquit*, ad vós adveniens aúxilium et vestrás manus
Petó, priusquam oppetó malam pestem, mándatam hostilí manu,
Neque sánguis ullo pótis est pacto prófluens consístere,
Si quí sapientiá magis vestra mórs devitarí potest.
Namque Aésculapi líberorum saúcii opplent pórticus;
Non pótest accedi. *P.* Cérte Eurypylus híc quidem. Hominem exércitum,
Ubi tántum luctus cóntinuatur!

XVII. Vide, quam non flebiliter respondeat, rationem etiam afferat, cur æquo animo sibi ferendum sit: 39

*E.* Qui álteri exitiúm parat,
Eum scíre oportet síbi paratam péstem, ut participét, parem.

Abducet Patrocles, credo, ut collocet in cubili, ut vulnus obliget. Si quidem homo esset. Sed nihil minus. Quærit enim, quid actum sit:

*P.* Elóquere . . . . rés Argivom proélio ut se sústinet?
*E.* Non pótest ecfari tántum dictis, quántum factis súppetit Labóris.

Quiesce igitur et vulnus alliga! Etiam si Eurypylus posset, non posset Æsopus.

*E.* Ubi fortuna Héctoris
Nostram ácrem aciem inclinátam . . .

et cetera explicat in dolore. Sic est enim intemperans militaris in forti viro gloria. Ergo hæc veteranus miles facere poterit, doctus vir sapiensque non poterit? Ille vero melius, ac non paullo quidem. Sed adhuc de consuetudine exercitationis loquor, nondum de ratione et sapientia. Aniculæ sæpe inediam biduum aut triduum ferunt. Subduc cibum unum diem athletæ: Jovem 40

Olympium, eum ipsum, cui se exercebit, implorabit, ferre non posse clamabit. Consuetudinis magna vis est. Pernoctant venatores in nive, in montibus uri se patiuntur. Inde pugiles cestibus contusi ne ingemiscunt
41 quidem. Sed quid hos, quibus Olympiorum victoria consulatus ille antiquus videtur? Gladiatores, aut perditi homines aut barbari, quas plagas perferunt! quo modo illi, qui bene instituti sunt, accipere plagam malunt quam turpiter vitare! quam sæpe apparet nihil eos malle, quam vel domino satis facere vel populo! Mittunt etiam vulneribus confecti ad dominos, qui quærant quid velint; si satis iis factum sit, se velle decumbere. Quis mediocris gladiator ingemuit? quis vultum mutavit umquam? quis non modo stetit, verum etiam decubuit turpiter? quis, quum decubuisset, ferrum recipere jussus collum contraxit? Tantum exercitatio, meditatio, consuetudo valet. Ergo hoc poterit

Samnis, spurcus homo, vita illa dignus locoque;

vir, natus ad gloriam, ullam partem animi tam mollem habebit, quam non meditatione et ratione corroboret? Crudele gladiatorum spectaculum et inhumanum nonnullis videri solet, et haud scio an ita sit, ut nunc fit. Quum vero sontes ferro depugnabant, auribus fortasse multæ, oculis quidem nulla poterat esse fortior contra dolorem et mortem disciplina.

42 XVIII. De exercitatione et consuetudine et commentatione dixi. Age sis, nunc de ratione videamus, nisi quid vis ad hæc. *A.* Egone ut te interpellem? Ne hoc quidem vellem; ita me ad credendum tua ducit oratio. *M.* Sitne igitur malum dolere necne, Stoici viderint, qui contortulis quibusdam et minutis conclusiunculis nec ad sensus permanantibus effici volunt, non esse malum dolorem. Ego illud, quicquid sit, tantum esse, quantum videatur, non puto, falsaque ejus visione et specie moveri homines dico vehementius, doloremque omnem esse tolerabilem. Unde igitur ordiar? an eadem breviter attingam, quæ modo dixi, quo facilius oratio progredi possit longius?

43 Inter omnes igitur hoc constat, nec doctos homines solum, sed etiam indoctos, virorum esse fortium et magnanimorum et patientium et humana vincentium, tole-

ranter dolorem pati; nec vero quisquam fuit, qui eum, qui ita pateretur, non laudandum putaret. Quod ergo et postulatur a fortibus et laudatur, quum fit, id aut extimescere veniens aut non ferre præsens, nonne turpe est? Atqui vide, ne, quum omnes rectæ animi affectiones *virtutes* appellentur, non sit hoc proprium nomen omnium, sed ab ea, quæ una ceteris excellebat, omnes nominatæ sint. Appellata est enim ex *viro* virtus; viri autem propria maxime est fortitudo. Cujus munera duo sunt maxima, mortis dolorisque contemptio. Utendum est igitur his, si virtutis compotes vel potius si viri volumus esse, quoniam a viris virtus nomen est mutuata. Quæres fortasse, quo modo; et recte. Talem enim medicinam philosophia profitetur.

XIX. Venit Epicurus, homo minime malus vel potius 44
vir optimus; tantum monet, quantum intelligit. "Neglige, inquit, dolorem." Quis hoc dicit? Idem, qui dolorem summum malum. Vix satis constanter. Audiamus. "Si summus dolor est, inquit, brevem necesse est esse."—*Iteradum eadem ista mihi;* non enim satis intelligo, quid summum dicas esse, quid breve.—"Summum, quo nihil sit superius; breve, quo nihil brevius. Contemno magnitudinem doloris, a qua me brevitas temporis vindicabit ante pæne, quam venerit."—Sed si est tantus dolor, quantus Philoctetæ?—"Bene plane magnus mihi quidem videtur, sed tamen non summus. Nihil enim dolet nisi pes: possunt oculi, potest caput, latera, pulmones, possunt omnia; longe igitur abest a summo dolore. Ergo, inquit, dolor diuturnus habet lætitiæ plus quam molestiæ."—Nunc ego non possum, 45
tantum hominem nihil sapere, dicere; sed nos ab eo derideri puto. Ego summum dolorem (summum autem dico, etiam si decem atomis est major alius) non continuo esse dico brevem, multosque possum bonos viros nominare, qui complures annos doloribus podagræ crucientur maximis. Sed homo catus numquam terminat nec magnitudinis nec diuturnitatis modum, ut sciam, quid summum dicat in dolore, quid breve in tempore. Omittamus hunc igitur nihil prorsus dicentem cogamusque confiteri, non esse ab eo doloris remedia quærenda, qui dolorem malorum omnium maximum dixerit, quamvis

idem forticulum se in torminibus et in stranguria sua præbeat.

Aliunde igitur est quærenda medicina, et maxime quidem (si, quid maxime consentaneum sit, quærimus) ab iis, quibus, quod honestum sit, summum bonum, quod turpe, summum videtur malum. His tu præsentibus gemere et jactare te non audebis profecto. Loquetur enim eorum voce Virtus ipsa tecum :

46 XX. Tune, quum pueros Lacedæmone, adolescentes Olympiæ, barbaros in arena videris excipientes gravissimas plagas et ferentes silentio, si te forte dolor aliquis pervellerit, exclamabis ut mulier ? non constanter et sedate feres ?—Fieri non potest ; natura non patitur.—Audio. Pueri ferunt gloria ducti ; ferunt pudore alii, multi metu ; et tamen veremur, ut hoc, quod a tam multis et quod tot locis perferatur, natura patiatur ? Illa vero non modo patitur, verum etiam postulat. Nihil enim habet præstantius, nihil quod magis expetat, quam honestatem, quam laudem, quam dignitatem, quam decus. Hisce ego pluribus nominibus unam rem declarari volo, sed utor, ut quam maxime significem, pluribus. Volo autem dicere, illud homini longe optimum esse, quod ipsum sit optandum per se, a virtute profectum vel in ipsa virtute situm, sua sponte laudabile, quod quidem citius dixerim solum, quam non summum bonum. Atque ut hæc de honesto, sic de turpi contraria : nihil tam tætrum, nihil tam aspernandum, nihil homine indignius.

47 Quod si tibi persuasum est (principio enim dixisti, plus in dedecore mali tibi videri quam in dolore), reliquum est, ut tute tibi imperes. Quamquam hoc nescio quo modo dicatur, quasi duo simus, ut alter imperet, alter pareat ; non inscite tamen dicitur.

XXI. Est enim animus in partes tributus duas, quarum altera rationis est particeps, altera expers. Quum igitur præcipitur, ut nobismet ipsis imperemus, hoc præcipitur, ut ratio coerceat temeritatem. Est in animis omnium fere natura molle quiddam, demissum, humile, enervatum quodammodo et languidum. Si nihil esset aliud, nihil esset homine deformius. Sed præsto est domina omnium et regina, ratio, quæ connixa per se et

progressa longius fit perfecta virtus. Hæc ut imperet illi parti animi, quæ obedire debet, id videndum est viro.—Quonam modo? inquies.—Vel ut dominus servo, 48
vel ut imperator militi, vel ut parens filio. Si turpissime se illa pars animi geret, quam dixi esse mollem; si se lamentis muliebriter lacrimisque dedet: vinciatur et constringatur amicorum propinquorumque custodiis. Sæpe enim videmus fractos pudore, qui ratione nulla vincerentur. Ergo hos quidem, ut famulos, vinclis prope ac custodia; qui autem erunt firmiores nec tamen robustissimi, hos admonitu oportebit, ut bonos milites, revocatos dignitatem tueri.

Non nimis in Niptris ille sapientissimus Græciæ saucius lamentatur, vel modice potius:

> Pedeténtim, *inquit*, et sedató nisu!
> Ne súccussu arripiát major
> Dolor . . . .

(Pacuvius hoc melius quam Sophocles; apud illum 49
enim perquam flebiliter Ulixes lamentatur in vulnere); tamen huic leviter gementi illi ipsi, qui ferunt saucium, personæ gravitatem intuentes, non dubitant dicere:

> Tu quóque, Ulixes, quamquám graviter
> Cernímus ictum, nimis paéne animo es
> Mollí, qui consuetús in armis
> Ævom ágere . . .

Intelligit poeta prudens, ferendi doloris consuetudinem esse non contemnendam magistram. Atque ille non 50
immoderate magno in dolore:

> Retinéte, tenete, opprímit ulcus.
> Nudáte, heu miserum me! éxcrucior.

Incipit labi; deinde ilico desinit:

> Operíte, abscedite, jám, jam
> Mittíte! nam attrectatu ét quassu
> Sævom ámplificatis dolórem.

Videsne, ut obmutuerit non sedatus corporis, sed castigatus animi dolor? Itaque in extremis Niptris alios quoque objurgat idque moriens:

> Cónqueri fortúnam advorsam, nón lamentarí decet.
> Id viri est offícium; fletus múliebri ingenio ádditust.

Hujus animi pars illa mollior rationi sic paruit, ut severo imperatori miles pudens.

51 XXII. In quo vero erit perfecta sapientia (quem adhuc nos quidem vidimus neminem; sed philosophorum sententiis, qualis hic futurus sit, si modo aliquando fuerit, exponitur)—is igitur, sive ea ratio, quæ erit in eo perfecta atque absoluta, sic illi parti imperabit inferiori, ut justus parens probis filiis; nutu, quod volet, conficiet, nullo labore, nulla molestia; eriget ipse se, suscitabit, instruet, armabit, ut, tamquam hosti, sic obsistat dolori. Quæ sunt ista arma? Contentio, confirmatio sermoque intimus, quum ipse secum: Cave turpe quicquam, languidum, non virile.

52 Obversentur species honestæ viro: Zeno proponatur Eleates, qui perpessus est omnia potius, quam conscios delendæ tyrannidis indicaret; de Anaxarcho Democritio cogitetur, qui quum Cypri in manus Nicocreontis regis incidisset, nullum genus supplicii deprecatus est neque recusavit. Calanus Indus, indoctus ac barbarus, in radicibus Caucasi natus, sua voluntate vivus combustus est. Nos, si pes condoluit, si dens, sed fac totum dolere corpus, ferre non possumus. Opinio est enim quædam effeminata ac levis, nec in dolore magis, quam eadem in voluptate, qua quum liquescimus fluimusque mollitia,
53 apis aculeum sine clamore ferre non possumus. At vero C. Marius, rusticanus vir, sed plane vir, quum secaretur, ut supra dixi, principio vetuit se alligari; nec quisquam ante Marium solutus dicitur esse sectus. Cur ergo postea alii? Valuit auctoritas. Videsne igitur, opinionis esse, non naturæ malum? Et tamen fuisse acrem morsum doloris, idem Marius ostendit; crus enim alterum non præbuit. Ita et tulit dolorem ut vir, et ut homo majorem ferre sine caussa necessaria noluit. Totum igitur in eo est, ut tibi imperes.

Ostendi autem, quod esset imperandi genus; atque hæc cogitatio, quid patientia, quid fortitudine, quid magnitudine animi dignissimum sit, non solum animum comprimit, sed ipsum etiam dolorem, nescio quo pacto, mitiorem facit.

54 XXIII. Ut enim fit in prœlio, ut ignavus miles ac timidus, simul ac viderit hostem, abjecto scuto fugiat, quantum possit, ob eamque caussam pereat, nonnumquam etiam integro corpore, quum ei, qui steterit, nihil tale evenerit: sic, qui doloris speciem ferre non possunt,

abjiciunt se atque ita afflicti et exanimati jacent; qui autem restiterunt, discedunt sæpissime superiores. Sunt enim quædam animi similitudines cum corpore. Ut onera contentis corporibus facilius feruntur, remissis opprimunt: simillime animus intentione sua depellit pressum omnem ponderum, remissione autem sic urgetur, ut se nequeat extollere. Et si verum quærimus, in omni- 55
bus officiis persequendis animi est adhibenda contentio. Ea est sola officii tamquam custodia.

Sed hoc quidem in dolore maxime est providendum, ne quid abjecte, ne quid timide, ne quid ignave, ne quid serviliter muliebriterve faciamus; in primisque refutetur ac rejiciatur Philocteteus ille clamor. Ingemiscere nonnumquam viro concessum est, idque raro; ejulatus ne mulieri quidem. Et hic nimirum est fletus, quem duodecim tabulæ in funeribus adhiberi vetuerunt. Nec 56
vero umquam ne ingemiscit quidem vir fortis ac sapiens, nisi forte ut se intendat ad firmitatem, ut in stadio cursores exclamant, quam maxime possunt. Faciunt idem, quum exercentur, athletæ; pugiles vero, etiam quum feriunt adversarium, in jactandis cestibus ingemiscunt; non quod doleant animove succumbant, sed quia profundenda voce omne corpus intenditur, venitque plaga vehementior.

XXIV. Quid? qui volvunt exclamare majus, num satis habent latera, fauces, linguam intendere, e quibus ejici vocem et fundi videmus? Toto corpore atque omnibus ungulis, ut dicitur, contentioni vocis asserviunt. Genu, mehercule, M. Antonium vidi, quum contente 57
pro se ipse lege Varia diceret, terram tangere. Ut enim balistæ lapidum et reliqua tormenta telorum eo graviores emissiones habent, quo sunt contenta atque adducta vehementius: sic vox, sic cursus, sic plaga hoc gravior, quum est missa contentius. Cujus contentionis quum tanta vis sit, si gemitus in dolore ad confirmandum animum valebit, utemur; sin erit ille gemitus elamentabilis, si imbecillus, si abjectus, si flebilis, ei qui se dederit, vix eum virum dixerim. Qui quidem gemitus si levationis aliquid afferret, tamen videremus, quid esset fortis et animosi viri; quum vero nihil imminuat doloris, cur frustra turpes esse volumus? Quid est enim fletu muliebri viro turpius?

58 Atque hoc præceptum, quod de dolore datur, patet latius. Omnibus enim rebus, non solum dolori, simili contentione animi resistendum est. Ira exardescit, libido concitatur: in eandem arcem confugiendum est, eadem sunt arma sumenda. Sed quoniam de dolore loquimur, illa omittamus. Ad ferendum igitur dolorem placide atque sedate plurimum proficit toto pectore, ut dicitur, cogitare, quam id honestum sit. Sumus enim natura, ut ante dixi (dicendum est enim sæpius), studiosissimi appetentissimique honestatis: cujus si quasi lumen aliquod adspeximus, nihil est, quod, ut eo potiamur, non parati simus et ferre et perpeti. Ex hoc cursu atque impetu animorum ad veram laudem atque honestatem illa pericula adeuntur in prœliis; non sentiunt viri fortes in acie vulnera, vel sentiunt, sed mori malunt, quam tantum modo de dignitatis gradu demo-
59 veri. Fulgentes gladios hostium videbant Decii, quum in aciem eorum irruebant. His levabat omnem vulnerum metum nobilitas mortis et gloria. Num tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem. Hæc sunt solatia, hæc fomenta summorum dolorum.

60 XXV. Dices, quid in pace? quid domi? quid in lectulo? Ad philosophos me revocas, qui in aciem non sæpe prodeunt. E quibus homo sane levis, Heracleotes Dionysius, quum a Zenone fortis esse didicisset, a dolore dedoctus est. Nam quum ex renibus laboraret, ipso in ejulatu clamitabat, falsa esse illa, quæ antea de dolore ipse sensisset. Quem quum Cleanthes condiscipulus rogaret, quænam ratio eum de sententia deduxisset, respondit: "Quia, quum tantum operæ philosophiæ dedissem, dolorem tamen ferre non possem, satis esset argumenti, malum esse dolorem. Plurimos autem annos in philosophia consumpsi; nec ferre possum; malum est igitur dolor." Tum Cleanthem, quum pede terram percussisset, versum ex Epigonis ferunt dixisse:

Audísne hæc, Amphiaráe, sub terram ábdite?

61 Zenonem significabat, a quo illum degenerare dolebat. At non noster Posidonius, quem et ipse sæpe vidi, et id dicam, quod solebat narrare Pompeius: se, quum Rho-

dum venisset decedens ex Syria, audire voluisse Posidonium; sed quum audisset, eum graviter esse ægrum, quod vehementer ejus artus laborarent, voluisse tamen nobilissimum philosophum visere; quem ut vidisset et salutavisset honorificisque verbis prosecutus esset molesteque se dixisset ferre, quod eum non posset audire; at ille: Tu vero, inquit, potes, nec committam, ut dolor corporis efficiat, ut frustra tantus vir ad me venerit. Itaque, narrabat, eum graviter et copiose de hoc ipso, nihil esse bonum, nisi quod esset honestum, cubantem disputavisse, quumque quasi faces ei doloris admoverentur, sæpe dixisse: Nihil agis, dolor! quamvis sis molestus, numquam te esse confitebor malum.

XXVI. Omninoque omnes clari et nobilitati labores 62
contendendo fiunt etiam tolerabiles. Videmusne, ut, apud quos eorum ludorum, qui gymnici nominantur, magnus honos sit, nullum ab iis, qui in id certamen descendant, devitari dolorem? Apud quos autem venandi et equitandi laus viget, qui hanc petessunt, nullum fugiunt dolorem. Quid de nostris ambitionibus, quid de cupiditate honorum loquar? quæ flamma est, per quam non cucurrerint ii, qui hæc olim punctis singulis colligebant? Itaque semper Africanus Socraticum Xenophontem in manibus habebat, cujus in primis laudabat illud, quod diceret, eosdem labores non æque graves esse imperatori et militi, quod ipse honos laborem leviorem faceret imperatorium.

Sed tamen hoc evenit, ut in vulgus insipientium 63
opinio valeat honestatis, quum ipsam videre non possint. Itaque fama et multitudinis judicio moventur, quum id honestum putent, quod a plerisque laudetur. Te autem, si in oculis sis multitudinis, tamen ejus judicio stare nolim, nec, quod illa putet, idem putare pulcherrimum. Tuo tibi judicio est utendum; tibi si recta probanti placebis, tum non modo tete viceris, quod paullo ante
præcipiebam, sed omnes et omnia. Hoc igitur tibi pro- 64
pone: amplitudinem animi et quasi quandam exaggerationem quam altissimam animi, quæ maxime eminet contemnendis et despiciendis doloribus, unam esse omnium rem pulcherrimam, eoque pulchriorem, si vacet populo neque plausum captans se tamen ipsa delectet. Quin etiam mihi quidem laudabiliora videntur omnia,

quæ sine venditatione et sine populo teste fiunt, non quo fugiendus sit (omnia enim bene facta in luce se collocari volunt), sed tamen nullum theatrum virtuti conscientia majus est.

65 XXVII. Atque in primis meditemur illud, ut hæc patientia dolorum, quam sæpe jam animi intentione dixi esse firmandam, in omni genere se æquabilem præbeat. Sæpe enim multi, qui aut propter victoriæ cupiditatem aut propter gloriæ, aut etiam ut jus suum et libertatem tenerent, vulnera exceperunt fortiter et tulerunt, iidem omissa contentione dolorem morbi ferre non possunt. Neque enim illum, quem facile tulerant, ratione aut sapientia tulerant, sed studio potius et gloria. Itaque barbari quidam et immanes ferro decertare acerrime possunt, ægrotare viriliter non queunt; Græci autem homines, non satis animosi, prudentes, ut est captus hominum, satis, hostem adspicere non possunt; eidem morbos toleranter atque humane ferunt. At Cimbri et Celtiberi in prœliis exsultant, lamentantur in morbo; nihil enim potest esse æquabile, quod non a certa ratione proficiscatur.

66 Sed quum videas, eos, qui aut studio aut opinione ducantur, in eo persequendo atque adipiscendo dolore non frangi: debeas existimare, aut non esse malum dolorem, aut, etiam si, quicquid asperum alienumque natura sit, id appellari placeat malum, tantulum tamen esse, ut a virtute ita obruatur, ut nusquam appareat. Quæ meditare, quæso, dies et noctes. Latius enim manabit hæc ratio et aliquanto majorem locum, quam de uno dolore, occupabit. Nam si omnia fugiendæ turpitudinis adipiscendæque honestatis caussa faciemus, non modo stimulos doloris, sed etiam fulmina fortunæ contemnamus licebit, præsertim quum paratum sit illud ex
67 hesterna disputatione perfugium. Ut enim, si cui naviganti, quem prædones insequantur, deus qui dixerit: "Ejice te de navi; præsto est, qui excipiat, vel delphinus, ut Arionem Methymnæum, vel equi Pelopis illi Neptunii, qui *per undas currus suspensos rapuisse* dicuntur, excipient te et, quo velis, perferent," omnem omittat timorem: sic urgentibus asperis et odiosis doloribus, si tanti sint, ut ferendi non sint, quo sit confugiendum, vides.

Hæc fere hoc tempore putavi esse dicenda. Sed tu fortasse in sententia permanes. *A.* Minime vero; meque biduo duarum rerum, quas maxime timebam, spero liberatum metu. *M.* Cras ergo ad clepsydram (sic enim diximus); sed tibi hoc video non posse deberi. *A.* Ita prorsus. Et illud quidem ante meridiem; hoc eodem tempore. *M.* Sic faciemus, tuisque optimis studiis obsequemur.

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## LIBER TERTIUS.

I. QUIDNAM esse, Brute, caussæ putem, cur, quum 1
constemus ex animo et corpore, corporis curandi tuendique caussa quæsita sit ars ejusque utilitas deorum immortalium inventioni consecrata; animi autem medicina nec tam desiderata sit, antequam inventa, nec tam culta, posteaquam cognita est, nec tam multis grata et probata, pluribus etiam suspecta et invisa? An, quod corporis gravitatem et dolorem animo judicamus, animi morbum corpore non sentimus? Ita fit, ut animus de se ipse tum judicet, quum id ipsum, quo judicatur, ægrotet.

Quodsi tales nos natura genuisset, ut eam ipsam in- 2
tueri et perspicere eademque optima duce cursum vitæ conficere possemus, haud erat sane, quod quisquam rationem ac doctrinam requireret. Nunc parvulos nobis dedit igniculos, quos celeriter malis moribus opinionibusque depravati sic restinguimus, ut nusquam naturæ lumen appareat. Sunt enim ingeniis nostris semina innata virtutum, quæ si adolescere liceret, ipsa nos ad beatam vitam natura perduceret. Nunc autem, simul atque editi in lucem et suscepti sumus, in omni continuo pravitate et in summa opinionum perversitate versamur; ut pæne cum lacte nutricis errorem suxisse videamur. Quum vero parentibus redditi, dein magistris traditi sumus, tum ita variis imbuimur erroribus, ut vanitati veritas et opinioni confirmatæ natura ipsa cedat.

II. Accedunt etiam poetæ, qui, quum magnam spe- 3
ciem doctrinæ sapientiæque præ se tulerunt, audiuntur, leguntur, ediscuntur et inhærescunt penitus in mentibus;

quum vero accessit eodem, quasi maximus quidam magister, populus atque omnis undique ad vitia consentiens multitudo, tum plane inficimur opinionum pravitate a naturaque desciscimus, ut nobis optime naturam ii vidisse videantur, qui nihil melius homini, nihil magis expetendum, nihil præstantius honoribus, imperiis, populari gloria judicaverunt. Ad quam fertur optimus quisque, veramque illam honestatem expetens, quam una natura maxime anquirit, in summa inanitate versatur consectaturque nullam eminentem effigiem, sed adumbratam imaginem gloriæ. Est enim gloria solida quædam res et expressa, non adumbrata; ea est consentiens laus bonorum, incorrupta vox bene judicantium de excellente virtute; ea virtuti resonat tamquam imago. Quæ quia recte factorum plerumque comes est, non est
4 bonis viris repudianda. Illa autem, quæ se ejus imitatricem esse vult, temeraria atque inconsiderata et plerumque peccatorum vitiorumque laudatrix, fama popularis, simulatione honestatis formam ejus pulchritudinemque corrumpit. Qua cæcitate homines, quum quædam etiam præclara cuperent eaque nescirent nec ubi nec qualia essent, funditus alii everterunt suas civitates, alii ipsi occiderunt. Atque ii quidem optima petentes non tam voluntate, quam cursus errore falluntur; quid? qui pecuniæ cupiditate, qui voluptatum libidine feruntur, quorumque ita perturbantur animi, ut non multum absint ab insania, quod insipientibus contingit omnibus, iis nullane est adhibenda curatio? utrum quod minus noceant animi ægrotationes quam corporis? an quod corpora curari possint, animorum medicina nulla sit?

5 III. At et morbi perniciosiores pluresque sunt animi quam corporis. Hi enim ipsi odiosi sunt, quod ad animum pertinent eumque sollicitant, *animusque æger*, ut ait Ennius, *semper erral, neque pati neque perpeti potest, cupere numquam desinit.* Quibus duobus morbis (ut omittam alios), ægritudine et cupiditate, qui tandem possunt in corpore esse graviores? Qui vero probari potest, ut sibi mederi animus non possit, quum ipsam medicinam corporis animus invenerit, quumque ad corporum sanationem multum ipsa corpora et natura valeat, nec omnes, qui curari se passi sint, continuo etiam con-

valescant, animi autem, qui se sanari voluerint præ-
ceptisque sapientium paruerint, sine ulla dubitatione
sanentur? Est profecto animi medicina, philosophia, 6
cujus auxilium non, ut in corporis morbis, petendum est
foris; omnibusque opibus viribus, ut nosmet ipsi nobis
mederi possimus, elaborandum est. Quamquam de
universa philosophia, quanto opere et expetenda esset et
colenda, satis, ut arbitror, dictum est in Hortensio. De
maximis autem rebus nihil fere intermisimus postea nec
disputare nec scribere. His autem libris exposita sunt
ea, quæ a nobis cum familiaribus nostris in Tusculano
erant disputata. Sed quoniam duobus superioribus de
morte et de dolore dictum est, tertius dies disputationis
hoc tertium volumen efficiet. Ut enim in Academiam 7
nostram descendimus, inclinato jam in postmeridianum
tempus die, poposci eorum aliquem, qui aderant, caussam
disserendi. Tum res acta sic est.

IV. *A.* Videtur mihi cadere in sapientem ægritudo.
*M.* Num reliquæ quoque perturbationes animi, formi-
dines, libidines, iracundiæ? Hæc enim fere sunt ejus-
modi, quæ Græci πάθη appellant; ego poteram *morbos*,
et id verbum esset e verbo; sed in consuetudinem nos-
tram non caderet. Nam misereri, invidere, gestire,
lætari, hæc omnia morbos Græci appellant, motus animi,
rationi non obtemperantes; nos autem hos eosdem mo-
tus concitati animi recte, ut opinor, *perturbationes* dixe-
rimus; *morbos* autem non satis usitate; nisi quid aliud
tibi videtur. *A.* Mihi vero isto modo. *M.* Hæcine 8
igitur cadere in sapientem putas? *A.* Prorsus existimo.
*M.* Næ ista gloriosa sapientia non magno æstimanda
est, siquidem non multum differt ab insania. *A.* Quid?
tibi omnisne animi commotio videtur insania? *M.* Non
mihi quidem soli, sed, id quod admirari sæpe soleo, ma-
joribus quoque nostris hoc ita visum intelligo multis
seculis ante Socraten, a quo hæc omnis, quæ est de vita
et de moribus, philosophia manavit. *A.* Quonam tan-
dem modo? *M.* Quia nomen insaniæ significat mentis
ægrotationem et morbum, id est insanitatem et ægrotum
animum, quam appellarunt insaniam. Omnes autem 9
perturbationes animi morbos philosophi appellant, ne-
gantque, stultum quemquam iis morbis vacare. Qui
autem in morbo sunt, sani non sunt; et omnium insi-

pientium animi in morbo sunt; omnes insipientes igitur insaniunt. Sanitatem enim animorum positam in tranquillitate quadam constantiaque censebant; his rebus mentem vacuam appellarunt *insaniam*, propterea quod in perturbato animo, sicut in corpore, sanitas esse non posset.

10 V. Nec minus illud acute, quod animi affectionem lumine mentis carentem nominaverunt *amentiam* eandemque *dementiam*. Ex quo intelligendum est, eos, qui hæc rebus nomina posuerunt, sensisse hoc idem, quod a Socrate acceptum diligenter Stoici retinuerunt, omnes insipientes esse non sanos. Qui est enim animus in aliquo morbo (morbos autem hos perturbatos motus, ut modo dixi, philosophi appellant), non magis est sanus, quam id corpus, quod in morbo est. Ita fit, ut sapientia sanitas sit animi, insipientia autem quasi insanitas quædam, quæ est insania eademque dementia; multoque melius hæc notata sunt verbis Latinis quam Græcis, quod aliis quoque multis locis reperietur. Sed id alias; nunc, quod instat.

11 Totum igitur id, quod quærimus, quid et quale sit, verbi vis ipsa declarat. Eos enim sanos quoniam intelligi necesse est, quorum mens motu, quasi morbo, perturbata nullo sit: qui contra affecti sint, hos insanos appellari necesse est. Itaque nihil melius, quam quod est in consuetudine sermonis Latini, quum *exisse ex potestate* dicimus eos, qui effrenati feruntur aut libidine aut iracundia; quamquam ipsa iracundia libidinis est pars. Sic enim definitur: iracundia ulciscendi libido. Qui igitur exisse ex potestate dicuntur, ideireo dicuntur, quia non sint in potestate mentis, cui regnum totius animi a natura tributum est. Græci autem *μανίαν* unde appellent, non facile dixerim; eam tamen ipsam distinguimus nos melius quam illi. Hanc enim insaniam, quæ juncta stultitia patet latius, a furore disjungimus. Græci volunt illi quidem, sed parum valent verbo: quem nos furorem, *μελαγχολίαν* illi vocant. Quasi vero atra bili solum mens, ac non sæpe vel iracundia graviore vel timore vel dolore moveatur, quo genere Athamantem, Alcmæonem, Ajacem, Orestem furere dicimus. Qui ita sit affectus, eum dominum esse rerum suarum vetant duodecim tabulæ. Itaque non

est scriptum, *si insanus*, sed, SI FVRIOSVS ESCIT. Stultitiam enim censuerunt, constantia, id est sanitate, vacantem, posse tamen tueri mediocritatem officiorum et vitæ communem cultum atque usitatum; furorem autem esse rati sunt mentis ad omnia cæcitatem. Quod quum majus esse videatur quam insania, tamen ejusmodi est, ut furor in sapientem cadere possit, non possit insania. Sed hæc alia quæstio est; nos ad propositum revertamur.

VI. Cadere, opinor, in sapientem ægritudinem tibi 12
dixisti videri. *A.* Et vero ita existimo. *M.* Humanum id quidem, quod ita existimas. Non enim silice nati sumus, sed est natura fere in animis tenerum quiddam atque molle, quod ægritudine, quasi tempestate, quatiatur. Nec absurde Crantor ille, qui in nostra Academia vel in primis fuit nobilis: "Minime, inquit, assentior iis, qui istam nescio quam indolentiam magno opere laudant, quæ nec potest ulla esse nec debet. Ne ægrotus sim; sin, inquit, qui fuerat, sensus adsit, sive secetur quid sive avellatur a corpore. Nam istuc nihil dolere non sine magna mercede contingit immanitatis in animo, stuporis in corpore."—Sed videamus, ne hæc oratio sit 13
hominum assentantium nostræ imbecillitati et indulgentium mollitudini; nos autem audeamus non solum ramos amputare miseriarum, sed omnes radicum fibras evellere. Tamen aliquid relinquetur fortasse; ita sunt altæ stirpes stultitiæ; sed relinquetur id solum, quod erit necessarium. Illud quidem sic habeto, nisi sanatus animus sit, quod sine philosophia fieri non potest, finem miseriarum nullum fore. Quamobrem, quoniam cœpimus, tradamus nos ei curandos: sanabimur, si volemus. Et progrediar quidem longius: non enim de ægritudine solum, quamquam id quidem primum, sed de omni animi, ut ego posui, perturbatione (morbo, ut Græci volunt) explicabo. Et primo, si placet, Stoicorum more agamus, qui breviter adstringere solent argumenta; deinde nostro instituto vagabimur.

VII. Qui fortis est, idem est fidens;—quoniam *con-* 14
*fidens* mala consuetudine loquendi in vitio ponitur, ductum verbum a *confidendo*, quod laudis est.—Qui autem est fidens, is profecto non extimescit: discrepat enim a timendo confidere. Atque in quem cadit ægri-

tudo, in eundem timor. Quarum enim rerum præsentia sumus in ægritudine, easdem impendentes et venientes timemus. Ita fit, ut fortitudini ægritudo repugnet. Veri simile est igitur, in quem cadat ægritudo, cadere in eundem timorem et infractionem quidem animi et demissionem. Quæ in quem cadunt, in eundem cadit, ut serviat, ut victum, si quando, se esse fateatur. Quæ qui recipit, recipiat idem necesse est timiditatem et ignaviam. Non cadunt autem hæc in virum fortem. Igitur ne ægritudo quidem. At nemo sapiens nisi fortis. Non cadet ergo in sapientem ægritudo.

15 Præterea necesse est, qui fortis sit, eundem esse magni animi; qui magni animi sit, invictum; qui invictus sit, eum res humanas despicere atque infra se positas arbitrari. Despicere autem nemo potest eas res, propter quas ægritudine affici potest. Ex quo efficitur, fortem virum ægritudine numquam affici. Omnes autem sapientes fortes. Non cadit igitur in sapientem ægritudo. Et quemadmodum oculus conturbatus non est probe affectus ad suum munus fungendum, et reliquæ partes totumve corpus, statu quum est motum, deest officio suo et muneri: sic conturbatus animus non est aptus ad exsequendum munus suum. Munus autem animi est ratione bene uti, et sapientis animus ita semper affectus est, ut ratione optime utatur. Numquam igitur est perturbatus. At ægritudo perturbatio est animi. Semper igitur ea sapiens vacabit.

16 VIII. Veri etiam simile illud est, qui sit temperans—quem Græci σώφρονα appellant eamque virtutem σωφροσύνην vocant, quam soleo equidem tum temperantiam, tum moderationem appellare, nonnumquam etiam modestiam; sed haud scio an recte ea virtus frugalitas appellari possit, quod angustius apud Græcos valet, qui frugi homines χρησίμους appellant, id est, tantummodo utiles; at illud est latius; omnis enim abstinentia, omnis innocentia—quæ apud Græcos usitatum nomen nullum habet, sed habere potest ἀβλάβειαν, nam est innocentia affectio talis animi, quæ noceat nemini,—reli-

17 quas etiam virtutes frugalitas continet. Quæ nisi tanta esset et si iis angustiis, quibus plerique putant, teneretur, numquam esset L. Pisonis cognomen tanto opere laudatum. Sed quia nec qui propter metum præsidium reli-

quit, quod est ignaviæ, nec qui propter avaritiam clam depositum non reddidit, quod est injustitiæ, nec qui propter temeritatem male rem gessit, quod est stultitiæ, *frugi* appellari solet: eo tres virtutes, fortitudinem, justitiam, prudentiam, frugalitas complexa est (etsi hoc quidem commune est virtutum; omnes enim inter se nexæ et jugatæ sunt); reliqua igitur est, quarta virtus ut sit, ipsa frugalitas. Ejus enim videtur esse proprium, motus animi appetentes regere et sedare semperque adversantem libidini moderatam in omni re servare constantiam; cui contrarium vitium nequitia dicitur. *Fru-* 18
*galitas*, ut opinor, a *fruge*, qua nihil melius e terra; *nequitia* ab eo (etsi erit hoc fortasse durius; sed temptemus; lusisse putemur, si nihil sit) ab eo, quod *nequicquam* est in tali homine; ex quo idem *nihil* dicitur.— Qui sit frugi igitur, vel, si mavis, moderatus et temperans, eum necesse est esse constantem; qui autem constans, quietum; qui quietus, perturbatione omni vacuum; ergo etiam ægritudine. Et sunt illa sapientis. Aberit igitur a sapiente ægritudo.

IX. Itaque non inscite Heracleotes Dionysius ad ea disputat, quæ apud Homerum Achilles queritur hoc, ut opinor, modo:

> Corque meum penitus turgescit tristibus iris,
> Quum decore atque omni me orbatum laude recordor.

Num manus affecta recte est, quum in tumore est? aut 19
num aliud quodpiam membrum tumidum ac turgidum non vitiose se habet? Sic igitur inflatus et tumens animus in vitio est. Sapientis autem animus semper vacat vitio, numquam turgescit, numquam tumet; at iratus animus ejusmodi est; numquam igitur sapiens irascitur. Nam si irascitur, etiam concupiscit. Proprium est enim irati, cupere, a quo læsus videatur, ei quam maximum dolorem inurere. Qui autem id concupierit, eum necesse est, si id consecutus sit, magno opere lætari. Ex quo fit, ut alieno malo gaudeat. Quod quoniam non cadit in sapientem, ne ut irascatur quidem cadit. Sin autem caderet in sapientem ægritudo, caderet etiam iracundia. Qua quoniam vacat, ægritudine etiam vacabit.

Etenim si sapiens in ægritudinem incidere posset, 20
posset etiam in misericordiam, posset in invidentiam.

Non dixi *invidiam*, quæ tum est, quum invidetur; ab *invidendo* autem *invidentia* recte dici potest, ut effugiamus ambiguum nomen *invidiæ;* quod verbum ductum est a nimis intuendo fortunam alterius, ut est in Melanippo: Quisnam

florem líberum invidít meum?

Male Latine videtur; sed præclare Accius; ut enim *videre*, sic *invidere florem* rectius, quam *flori*. Nos consuetudine prohibemur: poeta jus suum tenuit et dixit audacius.

21 X. Cadit igitur in eundem et misereri et invidere. Nam qui dolet rebus alicujus adversis, idem alicujus etiam secundis dolet. Ut Theophrastus, interitum deplorans Callisthenis sodalis sui, rebus Alexandri prosperis angitur; itaque dicit, Callisthenem incidisse in hominem summa potentia summaque fortuna, sed ignarum, quem ad modum rebus secundis uti conveniret. Atqui quemadmodum misericordia ægritudo est ex alterius rebus adversis, sic invidentia ægritudo est ex alterius rebus secundis. In quem igitur cadit misereri, in eundem etiam invidere. Non cadit autem invidere in sapientem; ergo ne misereri quidem. Quodsi ægre ferre sapiens soleret, misereri etiam soleret. Abest ergo a sapiente ægritudo.

22 Hæc sic dicuntur a Stoicis concludunturque contortius. Sed latius aliquanto dicenda sunt et diffusius: sententiis tamen utendum eorum potissimum, qui maxime forti et, ut ita dicam, virili utuntur ratione atque sententia. Nam Peripatetici, familiares nostri, quibus nihil est uberius, nihil eruditius, nihil gravius, mediocritates vel perturbationum vel morborum animi mihi non sane probant. Omne enim malum, etiam mediocre, malum est; nos autem id agimus, ut id in sapiente nullum sit omnino. Nam ut corpus, etiam si mediocriter ægrum est, sanum non est: sic in animo ista mediocritas caret sanitate.

Itaque præclare nostri, ut alia multa, molestiam, sollicitudinem, angorem propter similitudinem corporum
23 ægrorum ægritudinem nominaverunt. Hoc propemodum verbo Græci omnem animi perturbationem appellant; vocant enim πάθος, id est morbum, quicunque est motus in animo turbidus. Nos melius; ægris enim corporibus

simillima animi est ægritudo; at non similis ægrotationis est libido, non immoderata lætitia, quæ est voluptas animi elata et gestiens. Ipse etiam metus non est morbi admodum similis, quamquam ægritudini est finitimus; sed proprie, ut ægrotatio in corpore, sic ægritudo in animo nomen habet non sejunctum a dolore. Doloris hujus igitur origo nobis explicanda est, id est caussa efficiens ægritudinem in animo, tamquam ægrotationem in corpore. Nam ut medici, caussa morbi inventa, curationem esse inventam putant, sic nos, caussa ægritudinis reperta, medendi facultatem reperiemus.

XI. Est igitur caussa omnis in opinione, nec vero 24
ægritudinis solum, sed etiam reliquarum omnium perturbationum, quæ sunt genere quattuor, partibus plures. Nam quum omnis perturbatio sit animi motus vel rationis expers vel rationem adspernans vel rationi non obediens, isque motus aut boni aut mali opinione citetur: bifariam quattuor perturbationes æqualiter distributæ sunt. Nam duæ sunt ex opinione boni, quarum altera voluptas gestiens, id est præter modum elata lætitia opinione præsentis magni alicujus boni, altera cupiditas recte vel libido dici potest, quæ est immoderata appetitio opinati magni boni rationi non obtemperans. Ergo 25
hæc duo genera, voluptas gestiens et libido, bonorum opinione turbantur, ut duo reliqua, metus et ægritudo, malorum. Nam et metus opinio magni mali impendentis, et ægritudo est opinio magni mali præsentis, et quidem recens opinio talis mali, ut in eo rectum videatur esse angi; id autem est, ut is, qui doleat, oportere opinetur se dolere.

His autem perturbationibus, quas in vita hominum stultitia quasi quasdam furias immittit atque incitat, omnibus viribus atque opibus repugnandum est, si volumus hoc, quod datum est vitæ, tranquille placideque traducere. Sed cetera alias; nunc ægritudinem, si possumus, depellamus. Id enim sit propositum, quandoquidem eam tu videri tibi in sapientem cadere dixisti, quod ego nullo modo existimo. Tætra enim res est, misera, detestabilis, omni contentione, velis, ut ita dicam, remisque fugienda.

26 XII. Qualis enim tibi ille videtur

Tántalo prognátus, Pelope nátus, qui quondam á socru
Oénomao rege Híppodameam ráptis nanctust núptiis — ?

Jovis iste quidem pronepos. Tamne ergo abjectus tamque fractus?

Nolíte, inquit, hospités, ad me adíre ! illico ístim !
Ne cóntagió mea bonís umbrave óbsit ;
— tanta vís sceleris ín corpore haéret.

Tu te, Thyesta, damnabis orbabisque luce propter vim sceleris alieni?

Quid? illum filium Solis nonne patris ipsius luce indignum putas?

Refúgere oculi, córpus macie extábuit,
Lacrimaé peredere húmore exsangués genas ;
Sitú nidoris bárba pædore hórrida atque
Intónsa infuscat péctus illuvié scabrum.

Hæc mala, o stultissime Æeta, ipse tibi addidisti; non inerant in iis, quæ tibi casus invexerat; et quidem inveterato malo, quum tumor animi resedisset (est autem ægritudo, ut docebo, in opinione mali recentis); sed mæres videlicet regni desiderio, non filiæ. Illam enim oderas, et jure fortasse; regno non æquo animo carebas. Est autem impudens luctus mærore se conficientis, quod
27 imperare non liceat liberis. Dionysius quidem tyrannus Syracusis expulsus Corinthi pueros docebat; usque eo imperio carere non poterat. Tarquinio vero quid impudentius, qui bellum gereret cum iis, qui ejus non tulerant superbiam? Is, quum restitui in regnum nec Veientium nec Latinorum armis potuisset, Cumas contulisse se dicitur inque ea urbe senio et ægritudine esse confectus.

XIII. Hoc tu igitur censes sapienti accidere posse, ut ægritudine opprimatur, id est miseria? Nam quum omnis perturbatio miseria est, tum carnificina est ægritudo. Habet ardorem libido, levitatem lætitia gestiens, humilitatem metus; sed ægritudo majora quædam, tabem, cruciatum, afflictationem, fœditatem; lacerat, exest animum planeque conficit. Hanc nisi exuimus sic, ut abjiciamus, miseria carere non possumus.

28 Atque hoc quidem perspicuum est, tum ægritudinem

exsistere, quum quid ita visum sit, ut magnum quoddam malum adesse et urgere videatur. Epicuro autem placet, opinionem mali ægritudinem esse natura, ut, quicunque intueatur in aliquod majus malum, si id sibi accidisse opinetur, sit continuo in ægritudine. Cyrenaici non omni malo ægritudinem effici censent, sed insperato et necopinato malo. Est id quidem non mediocre ad ægritudinem augendam; videntur enim omnia repentina graviora. Ex hoc et illa jure laudantur:

Égo quum genui, túm morituros scívi et ei rei sústuli.
Praéterea ad Trojám quum misi ob défendendam Graéciam,
Sciébam me in mortiferum bellum, nón in epulas míttere.

XIV. Hæc igitur præmeditatio futurorum malorum 29
lenit eorum adventum, quæ venientia longe ante videris. Itaque apud Euripidem a Theseo dicta laudantur; licet enim, ut sæpe facimus, in Latinum illa convertere:

Nam qui haéc audita a dócto meminissém viro,
Futúras mecum cómmentabar míserias:
Aut mórtem acerbam aut éxsili mæstám fugam,
Aut sémper aliquam mólem meditabár mali,
Ut, sí qua invecta díritas casú foret,
Ne me ímparatum cúra lacerarét repens.

Quod autem Theseus a docto se audisse dicit, id de se 30
ipso loquitur Euripides. Fuerat enim auditor Anaxagoræ, quem ferunt nuntiata morte filii dixisse: *Sciebam me genuisse mortalem.* Quæ vox declarat, iis esse hæc acerba, quibus non fuerint cogitata.

Ergo id quidem non dubium, quin omnia, quæ mala putentur, sint improvisa graviora. Itaque quamquam non hæc una res efficit maximam ægritudinem, tamen, quoniam multum potest provisio animi et præparatio ad minuendum dolorem, sint semper omnia homini humana meditata. Et nimirum hæc est illa præstans et divina sapientia, et perceptas penitus et pertractatas res humanas habere, nihil admirari, quum acciderit, nihil, antequam evenerit, non evenire posse arbitrari.

Quamobrem ómnes, quum secúndæ res sunt máxume, tum máxume
Meditári secum opórtet, quo pacto ádvorsam ærumnám ferant.
Perícla, damna péregre rediens sémper secum cógitet
Aut fíli peccatum aút uxoris mórtem aut morbum fíliæ,
Commúnia esse hæc, né quid horum umquam áccidat animó novom.
Quicquíd præter spem evéniat, omne id députare esse ín lucro.

31 XV. Ergo hoc Terentius a philosophia sumptum quum tam commode dixerit, nos, e quorum fontibus id haustum est, non et dicemus hoc melius et constantius sentiemus? Hic est enim ille vultus semper idem, quem dicitur Xanthippe prædicare solita in viro suo fuisse Socrate: eodem semper se vidisse exeuntem illum domo et revertentem. Nec vero ea frons erat, quæ M. Crassi illius veteris, quem semel ait in omni vita risisse Lucilius, sed tranquilla et serena; sic enim accepimus. Jure autem erat semper idem vultus, quum mentis, a qua is fingitur, nulla fieret mutatio.

Quare accipio equidem a Cyrenaicis hæc arma contra casus et eventus, quibus eorum advenientes impetus diuturna præmeditatione frangantur, simulque judico, malum
32 illud opinionis esse, non naturæ. Si enim in re essent, cur fierent provisa leviora? Sed est iisdem de rebus quod dici possit subtilius, si prius Epicuri sententiam viderimus, qui censet, necesse esse omnes in ægritudine esse, qui se in malis esse arbitrentur, sive illa ante provisa et exspectata sint sive inveteraverint. Nam neque vetustate minui mala nec fieri præmeditata leviora, stultamque etiam esse meditationem futuri mali aut fortasse ne futuri quidem; satis esse odiosum malum omne, quum venisset; qui autem semper cogitavisset, accidere posse aliquid adversi, ei fieri illud sempiternum malum; si vero ne futurum quidem sit, frustra suscipi miseriam voluntariam: ita semper angi aut accipiendo aut cogitando malo.

33 Levationem autem ægritudinis in duabus rebus ponit, avocatione a cogitanda molestia et revocatione ad contemplandas voluptates. Parere enim censet animum rationi posse et, quo illa ducat, sequi. Vetat igitur ratio intueri molestias, abstrahit ab acerbis cogitationibus, hebetat aciem ad miserias contemplandas, a quibus quum cecinit receptui, impellit rursum et incitat ad conspiciendas totaque mente contrectandas varias voluptates, quibus ille et præteritarum memoria et spe consequentium sapientis vitam refertam putat. Hæc nostro more nos diximus, Epicurei dicunt suo. Sed quæ dicant, videamus; quo modo, negligamus.

34 XVI. Principio male reprehendunt præmeditationem rerum futurarum. Nihil est enim, quod tam obtundat

elevetque ægritudinem, quam perpetua in omni vita cogitatio, nihil esse quod non accidere possit, quam meditatio conditionis humanæ, quam vitæ lex commentatioque parendi, quæ non hoc affert, ut semper mæreamus, sed ut numquam. Neque enim, qui rerum naturam, qui vitæ varietatem, qui imbecillitatem generis humani cogitat, mæret, quum hæc cogitat; sed tum vel maxime sapientiæ fungitur munere. Utrumque enim consequitur, ut et considerandis rebus humanis proprio philosophiæ fruatur officio, et adversis casibus triplici consolatione sanetur: primum quod posse accidere diu cogitaverit, quæ cogitatio una maxime molestias omnes extenuat et diluit; deinde quod humana humane ferenda intelligit; postremo quod videt malum nullum esse nisi culpam; culpam autem nullam esse, quum id, quod ab homine non potuerit præstari, evenerit. Nam revocatio 35
illa, quam affert, quum a contuendis nos malis avocat, nulla est. Non est enim in nostra potestate, fodicantibus iis rebus, quas malas esse opinemur, dissimulatio vel oblivio: lacerant, vexant, stimulos admovent, ignes adhibent, respirare non sinunt. Et tu oblivisci jubes, quod contra naturam est, qui, quod a natura datum est, auxilium extorqueas inveterati doloris? Est enim tarda illa quidem medicina, sed tamen magna, quam affert longinquitas et dies. Jubes me bona cogitare, oblivisci malorum. Diceres aliquid et magno quidem philosopho dignum, si ea bona esse sentires, quæ essent homine dignissima.

XVII. Pythagoras mihi si diceret aut Socrates aut 36
Plato: Quid jaces? aut quid mæres? aut cur succumbis cedisque fortunæ? quæ pervellere te forsitan potuerit et pungere, non potuit certe vires frangere. Magna vis est in virtutibus; eas excita, si forte dormiunt. Jam tibi aderit princeps Fortitudo, quæ te animo tanto esse coget, ut omnia, quæ possint homini evenire, contemnas et pro nihilo putes. Aderit Temperantia, quæ est eadem moderatio, a me quidem paullo ante appellata frugalitas, quæ te turpiter et nequiter facere nihil patiatur. Quid est autem nequius aut turpius effeminato viro? Ne Justitia quidem sinet te ista facere, cui minimum esse videtur in hac caussa loci, quæ tamen ita dicet, dupliciter esse te injustum, quum

et alienum appetas, qui mortalis natus conditionem postules immortalium, et graviter feras, te, quod utendum
37 acceperis, reddidisse. Prudentiæ vero quid respondebis, docenti, virtutem sese esse contentam, quo modo ad bene vivendum, sic etiam ad beate? quæ si extrinsecus religata pendeat et non oriatur a se et rursus ad se revertatur et omnia sua complexa nihil quærat aliunde: non intelligo, cur aut verbis tam vehementer ornanda aut re tanto opere expetenda videatur;—ad hæc bona me si revocas, Epicure, pareo, sequor, utor te ipso duce, obliviscor etiam malorum, ut jubes, eoque facilius, quod ea ne in malis quidem ponenda censeo. Sed traducis cogitationes meas ad voluptates. Quas? Corporis, credo, aut quæ propter corpus vel recordatione vel spe cogitentur. Numquid est aliud? rectene interpretor sententiam tuam? Solent enim isti negare, nos intelligere, quid dicat Epicurus.

38 Hoc dicit, et hoc ille acriculus, me audiente Athenis, senex Zeno, istorum acutissimus, contendere et magna voce dicere solebat: eum esse beatum, qui præsentibus voluptatibus frueretur confideretque se fruiturum aut in omni aut in magna parte vitæ, dolore non interveniente, aut si interveniret, si summus foret, futurum brevem, sin productior, plus habiturum jucundi quam mali: hæc cogitantem fore beatum, præsertim si et ante perceptis bonis contentus esset nec mortem nec deos extimesceret. Habes formam Epicuri vitæ beatæ verbis Zenonis expressam, nihil ut possit negari.

39 XVIII. Quid ergo? hujusne vitæ propositio et cogitatio aut Thyestem levare poterit aut Æetam, de quo paullo ante dixi, aut Telamonem, pulsum patria, exsulantem atque egentem? in quo hæc admiratio fiebat:

Hícine est ille Télamon, modo quem glória ad cælum éxtulit?
Quem ádspectabant? cújus ob os Graii óra obvertebánt sua?

40 Quod si cui, ut ait idem, *simul animus cum re concidit*, a gravibus illis antiquis philosophis petenda medicina est, non ab his voluptariis. Quam enim isti bonorum copiam dicunt? Fac sane esse summum bonum non dolere; quamquam id non vocatur voluptas; sed non necesse est nunc omnia: idne est, quo traducti luctum levemus? Sit sane summum malum dolere; in eo

igitur qui non est, si malo careat, continuone fruitur summo bono? Quid tergiversamur, Epicure? nec fate- 41
mur eam nos dicere voluptatem, quam tu idem, quum os perfricuisti, soles dicere?

Sunt hæc tua verba necne? In eo quidem libro, qui continet omnem disciplinam tuam (fungar enim jam interpretis munere, ne quis me putet fingere), dicis hæc: "Nec equidem habeo, quod intelligam bonum illud, detrahens eas voluptates, quæ sapore percipiuntur, detrahens eas, quæ auditu et cantibus, detrahens eas etiam, quæ ex formis percipiuntur oculis, suaves motiones, sive quæ aliæ voluptates in toto homine gignuntur quolibet sensu. Nec vero ita dici potest, mentis lætitiam solam esse in bonis. Lætantem enim mentem ita novi, spe eorum omnium, quæ supra dixi, fore, ut natura iis potiens dolore careat." Atque hæc quidem his verbis, 42
quivis ut intelligat, quam voluptatem norit Epicurus. Deinde paullo infra: "Sæpe quæsivi, inquit, ex iis, qui appellabantur sapientes, quid haberent, quod in bonis relinquerent, si illa detraxissent, nisi si vellent voces inanes fundere; nihil ab iis potui cognoscere; qui si virtutes ebullire volent et sapientias, nihil aliud dicent nisi eam viam, qua efficiantur eæ voluptates, quas supra dixi." Quæ sequuntur, in eadem sententia sunt, totusque liber, qui est de summo bono, refertus et verbis et sententiis talibus.

Ad hancine igitur vitam Telamonem illum revocabis, 43
ut leves ægritudinem? et si quem tuorum afflictum mærore videris, huic acipenserem potius quam aliquem Socraticum libellum dabis? hydrauli hortabere ut audiat voces potius quam Platonis? expones, quæ spectet, florida et varia? fasciculum ad nares admovebis? incendes odores? et sertis redimiri jubebis et rosa? si vero aliquid etiam —, tum plane luctum omnem absterseris.

XIX. Hæc Epicuro confitenda sunt, aut ea, quæ 44
modo expressa ad verbum dixi, tollenda de libro, vel totus liber potius abjiciundus; est enim confertus voluptatibus. Quærendum igitur, quem ad modum ægritudine privemus eum, qui ita dicat:

—— Pol, míhi fortuna mágis nunc defit, quám genus.
Námque regnum súppetebat mi; út scias, quanto é loco,
Quántis opibus, quíbus de rebus lápsa fortuna óccidat.

Quid? huic calix mulsi impingendus est, ut plorare desinat? aut aliquid ejus modi?

Ecce tibi ex altera parte ab eodem poeta:

Ex ópibus summis ópis egens, Hectór, tuæ.

Huic subvenire debemus; quærit enim auxilium:

Quíd petam praésidi aut éxsequar? quóve nunc
Aúxilio éxili aút fuga fréta sim?
'Arce et urbe órba sum. Quo áccidam? quo ápplicem?
Cúi nec aræ pátriæ domi stant; fráctæ et disjectaé jacent;
Fána flamma déflagrata, tósti alti stant páriétes,
Déformati atque ábiete crispa . . .

Scitis, quæ sequantur; et illa in primis:

O páter, o patria, o Príami domus,
Sæptum áltisono cardíne templum!
Vidi égo te, adstante ope bárbarica,
Tectís cælatis, láqueatis,
Auro, ébore instructam régifice.

45 O poetam egregium! quamquam ab his cantoribus Euphorionis contemnitur. Sentit, omnia repentina et necopinata esse graviora. Exaggeratis igitur regis opibus, quæ videbantur sempiternæ fore, quid adjungit?

Hæc ómnia vidi inflámmari,
Priamó vi vitam evítari,
Jovis áram sanguine túrpari.

46 Præclarum carmen; est enim et rebus et verbis et modis lugubre. Eripiamus huic ægritudinem. Quo modo? collocemus in culcita plumea, psaltriam adducamus, hedychri incendamus scutellam, dulciculæ potionis aliquid videamus et cibi. Hæc tandem bona sunt, quibus ægritudines gravissimæ detrahantur! Tu enim paullo ante ne intelligere te quidem alia ulla dicebas. Revocari igitur oportere a mærore ad cogitationem bonorum, conveniret mihi cum Epicuro, si, quid esset bonum, conveniret.

XX. Dicet aliquis: Quid? ergo tu Epicurum existimabis ista voluisse aut libidinosas ejus fuisse sententias? —Ego vero minime. Video enim ab eo dici multa severe, multa præclare. Itaque, ut sæpe dixi, de acumine agitur ejus, non de moribus. Quamvis spernat voluptates eas, quas modo laudavit; ego tamen meminero, quod videatur ei summum bonum. Non enim

verbo solum posuit voluptatem, sed explanavit, quid diceret. "Saporem, inquit, et corporum complexum et ludos atque cantus et formas eas, quibus oculi jucunde moveantur." Num fingo? num mentior? Cupio refelli. Quid enim laboro, nisi ut veritas in omni quæstione explicetur? At idem ait, non crescere voluptatem 47
dolore detracto, summamque voluptatem nihil dolere. Paucis verbis tria magna peccata. Unum, quod secum ipse pugnat. Modo enim, ne suspicari quidem se quicquam bonum, nisi sensus quasi titillarentur voluptate; nunc autem, summam voluptatem esse dolore carere. Potestne magis secum ipse pugnare? Alterum peccatum, quod, quum in natura tria sint, unum gaudere, alterum dolere, tertium nec gaudere nec dolere, hic primum et tertium putat idem esse nec distinguit a non dolendo voluptatem. Tertium peccatum commune cum quibusdam, quod, quum virtus maxime expetatur ejusque adipiscendæ caussa philosophia quæsita sit, ille a virtute summum bonum separavit.

At laudat sæpe virtutem.—Et quidem C. Gracchus, 48
quum largitiones maximas fecisset et effudisset ærarium, verbis tamen defendebat ærarium. Quid verba audiam, quum facta videam? L. Piso ille Frugi semper contra legem frumentariam dixerat. Is, lege lata, consularis ad frumentum accipiundum venerat. Animum advertit Gracchus in contione Pisonem stantem; quærit, audiente populo Romano, qui sibi constet, quum ea lege frumentum petat, quam dissuaserit. "Nolim, inquit, mea bona, Gracche, tibi viritim dividere libeat; sed, si facias, partem petam." Parumne declaravit vir gravis et sapiens, lege Sempronia patrimonium publicum dissipari? Lege orationes Gracchi: patronum ærarii esse dices. Negat Epicurus jucunde posse vivi, nisi cum virtute 49
vivatur, negat ullam in sapientem vim esse fortunæ, tenuem victum antefert copioso, negat ullum esse tempus, quo sapiens non beatus sit. Omnia philosopho digna, sed cum voluptate pugnantia.—Non istam dicit voluptatem.—Dicat quamlibet; nempe eam dicit, in qua virtutis nulla pars insit. Age, si voluptatem non intelligimus, ne dolorem quidem? Nego igitur ejus esse, qui dolore summum malum metiatur, mentionem facere virtutis.

50 XXI. Et queruntur quidem Epicurei, viri optimi (nam nullum genus est minus malitiosum), me studiose dicere contra Epicurum. Ita, credo, de honore aut de dignitate contendimus. Mihi summum in animo bonum videtur, illi autem in corpore; mihi in virtute, illi in voluptate. Et illi pugnant et quidem vicinorum fidem implorant; multi autem sunt, qui statim convolent. Ego sum is, qui dicam me non labo-
51 rare, actum habiturum, quod egerint. Quid enim? de bello Punico agitur? de quo ipso quum aliud M. Catoni, aliud L. Lentulo videretur, nulla inter eos concertatio umquam fuit. Hi nimis iracunde agunt, præsertim quum ab iis non sane animosa defendatur sententia, pro qua non in senatu, non in contione, non apud exercitum neque ad censores dicere audeant. Sed cum istis alias, et eo quidem animo, nullum ut certamen instituam, verum dicentibus facile cedam. Tantum admonebo: si maxime verum sit, ad corpus omnia referre sapientem, sive, ut honestius dicam, nihil facere, nisi quod expediat, sive omnia referre ad utilitatem suam, quoniam hæc plausibilia non sunt, ut in sinu gaudeant, gloriose loqui desinant.

52 XXII. Cyrenaicorum restat sententia, qui tum ægritudinem censent exsistere, si necopinato quid evenerit. Est id quidem magnum, ut supra dixi; etiam Chrysippo ita videri scio, quod provisum ante non sit, id ferire vehementius; sed non sunt in hoc omnia. Quamquam hostium repens adventus magis aliquanto conturbat quam exspectatus, et maris subita tempestas quam ante provisa terret navigantes vehementius, et ejusmodi sunt pleraque. Sed quum diligenter necopinatorum naturam consideres, nihil aliud reperias, nisi omnia videri subita majora, et quidem ob duas caussas: primum, quod, quanta sint quæ accidunt, considerandi spatium non datur: deinde, quum videtur præcaveri potuisse, si provisum esset, quasi culpa contractum malum ægritudinem acriorem facit.

53 Quod ita esse, dies declarat, quæ procedens ita mitigat, ut iisdem malis manentibus non modo leniatur ægritudo, sed in plerisque tollatur. Karthaginienses multi Romæ servierunt, Macedones rege Perse capto. Vidi etiam in Peloponneso, quum essem adolescens, quosdam Co-

rinthios. Hi poterant omnes eadem illa de Andromacha deplorare: *Hæc omnia vidi. . .;* sed jam decantaverant fortasse. Eo enim erant vultu, oratione, omni reliquo motu et statu, ut eos Argivos aut Sicyonios diceres; magisque me moverant Corinthi subito adspectæ parietinæ, quam ipsos Corinthios, quorum animis diuturna cogitatio callum vetustatis obduxerat.

Legimus librum Clitomachi, quem ille eversa Kartha- 54
gine misit consolandi caussa ad captivos cives suos; in eo est disputatio scripta Carneadis, quam se ait in commentarium retulisse. Quum ita positum esset, videri fore in ægritudine sapientem patria capta, quæ Carneades contra dixerit, scripta sunt. Tanta igitur calamitatis præsentis adhibetur a philosopho medicina, quanta in inveterata ne desideratur quidem; nec, si aliquot annis post idem ille liber captivis missus esset, vulneribus mederetur, sed cicatricibus. Sensim enim et pedetentim progrediens extenuatur dolor; non quo ipsa res immutari soleat aut possit; sed id, quod ratio debuerat, usus docet, minora esse ea, quæ sint visa majora.

XXIII. Quid ergo opus est, dicet aliquis, ratione aut 55
omnino consolatione illa, qua solemus uti, quum levare dolorem mærentium volumus? Hoc enim fere tum habemus in promptu, nihil oportere inopinatum videri. Aut qui tolerabilius feret incommodum, qui cognoverit, necesse esse homini tale aliquid accidere? Hæc enim oratio de ipsa summa mali nihil detrahit, tantum modo affert, nihil evenisse, quod non opinandum fuisset. Neque tamen genus id orationis in consolando non valet, sed id haud sciam an plurimum. Ergo ista necopinata non habent tantam vim, ut ægritudo ex iis omnis oriatur; feriunt enim fortasse gravius; non id efficiunt, ut ea, quæ accidant, majora videantur; majora videntur, quia recentia sunt, non quia repentina.

Duplex est igitur ratio veri reperiendi non in iis 56
solum, quæ mala, sed in iis etiam, quæ bona videntur. Nam aut ipsius rei natura qualis et quanta sit, quærimus, ut de paupertate nonnumquam, cujus onus disputando levamus, docentes quam parva et quam pauca sint, quæ natura desideret; aut a disputandi subtilitate

orationem ad exempla traducimus. Hic Socrates commemoratur, hic Diogenes, hic Cæcilianum illud:

Saépe est etiam súb palliolo sórdido sapiéntia.

Quum enim paupertatis una eademque sit vis, quidnam dici potest, quamobrem C. Fabricio tolerabilis ea fuerit,
57 alii negent se ferre posse? Huic igitur alteri generi similis est ea ratio consolandi, quæ docet, humana esse, quæ acciderint. Non enim solum id continet ea disputatio, ut cognitionem afferat generis humani; sed significat, tolerabilia esse, quæ et tulerint et ferant ceteri.

XXIV. De paupertate agitur: multi patientes pauperes commemorantur. De contemnendo honore: multi inhonorati proferuntur et quidem propter id ipsum beatiores, eorumque, qui privatum otium negotiis publicis antetulerunt, nominatim vita laudatur, nec siletur illud potentissimi regis anapæstum, qui laudat senem et fortunatum esse dicit, quod inglorius sit atque ignobilis
58 ad supremum diem perventurus. Similiter commemorandis exemplis orbitates quoque liberum prædicantur, eorumque, qui gravius ferunt, luctus aliorum exemplis leniuntur; sic perpessio ceterorum facit, ut ea, quæ acciderint, multo minora, quam quanta sint existimata, videantur. Ita fit sensim cogitantibus, ut, quantum sit ementita opinio, appareat.

Atque hoc idem et Telamo ille declarat:

'Ego quum genui, . . . . .

et Theseus:

Futúras mecum cómmentabar míserias,

et Anaxagoras: *Sciebam me genuisse mortalem.* Hi enim omnes diu cogitantes de rebus humanis intelligebant, eas nequaquam pro opinione vulgi esse extimescendas. Et mihi quidem videtur idem fere accidere iis, qui ante meditantur, quod iis, quibus medetur dies, nisi quod ratio quædam sanat illos, hos ipsa natura, intellecto eo, quod rem continet, illud malum, quod opinatum sit esse maximum, nequaquam esse tantum, ut
59 vitam beatam possit evertere. Hoc igitur efficitur, ut ex illo necopinato plaga major sit, non, ut illi putant, ut, quum duobus pares casus evenerint, is modo ægri-

tudine afficiatur, cui ille necopinato casus evenerit. Itaque dicuntur nonnulli in mærore, quum de hac communi hominum conditione audivissent, ea lege esse nos natos, ut nemo in perpetuum esse posset expers mali, gravius etiam tulisse.

XXV. Quocirca Carneades, ut video nostrum scribere Antiochum, reprendere Chrysippum solebat laudantem Euripideum carmen illud:

> Mortális nemo est, quém non attingít dolor
> Morbúsque ; multis súnt humandi líberi,
> Rursúm creandi, mórsque est finita ómnibus ;
> Quæ géneri humano angórem nequicquam áfferunt.
> Reddénda terræ est térra ; tum vita ómnibus
> Meténda, ut fruges. Síc jubet Necéssitas.

Negabat genus hoc orationis quicquam omnino ad 60
levandam ægritudinem pertinere. Id enim ipsum dolendum esse dicebat, quod in tam crudelem necessitatem incidissemus. Nam illam quidem orationem ex commemoratione alienorum malorum ad malevolos consolandos esse accommodatam.

Mihi vero longe videtur secus. Nam et necessitas ferendæ conditionis humanæ quasi cum deo pugnare cohibet admonetque esse hominem, quæ cogitatio magno opere luctum levat, et enumeratio exemplorum non, ut animum malevolorum oblectet, affertur, sed ut ille, qui mæret, ferundum sibi id censeat, quod videat multos
moderate et tranquille tulisse. Omnibus enim modis 61
fulciendi sunt, qui ruunt nec cohærere possunt propter magnitudinem ægritudinis. Ex quo ipsam ægritudinem λύπην Chrysippus, quasi solutionem totius hominis, appellatam putat. Quæ tota poterit evelli explicata, ut principio dixi, caussa ægritudinis. Est enim nulla alia, nisi opinio et judicium magni præsentis atque urgentis mali. Itaque et dolor corporis, cujus est morsus acerrimus, perferetur spe proposita boni, et acta ætas honeste ac splendide tantam affert consolationem, ut eos, qui ita vixerint, aut non attingat ægritudo aut perleviter pungat animi dolor.

XXVI. Sed ad hanc opinionem magni mali quum 62
illa etiam opinio accessit, oportere, rectum esse, ad officium pertinere, ferre illud ægre, quod acciderit: tum denique efficitur illa gravis ægritudinis perturbatio.

Ex hac opinione sunt illa varia et detestabilia genera lugendi, pædores, muliebres lacerationes genarum, pectoris, feminum, capitis percussiones. Hinc ille Agamemno Homericus et idem Accianus,

> Scindéns dolore idéntidem intonsám comam.

In quo facetum illud Bionis, perinde stultissimum regem in luctu capillum sibi evellere, quasi calvitio mæror leva-
63 retur. Sed hæc omnia faciunt opinantes ita fieri oportere. Itaque et Æschines in Demosthenem invehitur, quod is septimo die post filiæ mortem hostias immolavisset. At quam rhetorice! quam copiose! quas sententias colligit! quæ verba contorquet! ut licere quidvis rhetori intelligas. Quæ nemo probaret, nisi insitum illud in animis haberemus, omnes bonos interitu suorum quam gravissime mærere oportere. Ex hoc evenit, ut in animi doloribus alii solitudines captent, ut ait Homerus de Bellerophonte,

> Qui miser in campis mærens errabat Aleïs,
> Ipse suum cor edens, hominum vestigia vitans.

Et Nioba fingitur lapidea propter æternum, credo, in luctu silentium. Hecubam autem putant propter animi acerbitatem quandam et rabiem fingi in canem esse conversam. Sunt autem alii, quos in luctu cum ipsa solitudine loqui sæpe delectat, ut illa apud Ennium nutrix:

> Cupído cepit míseram nunc me próloqui
> Cælo átque terræ Médeaï míserias.

64 XXVII. Hæc omnia recta, vera, debita putantes faciunt in dolore, maximeque declaratur, hoc quasi officii judicio fieri, quod, si qui forte, quum se in luctu esse vellent, aliquid fecerunt humanius aut si hilarius locuti sunt, revocant se rursus ad mæstitiam peccatique se insimulant, quod dolere intermiserint. Pueros vero matres et magistri castigare etiam solent, nec verbis solum, sed etiam verberibus, si quid in domestico luctu hilarius ab iis factum est aut dictum, plorare cogunt. Quid? ipsa remissio luctus quum est consecuta, intellectumque est, nihil profici mærendo: nonne res declarat, fuisse totum illud voluntarium?

Quid ille Terentianus Ipse se pœniens, id est Ἑαυτὸν τιμωρούμενος? 65

> Decrévi tantispér me minus injúriæ,
> Chremés, meo gnato fácere, dum fiám miser.

Hic decernit, ut miser sit. Num quis igitur quicquam decernit invitus?

> Maló quidem me quóvis dignum députem.

Malo se dignum deputat, nisi miser sit. Vides ergo, opinionis esse, non naturæ malum. Quid, quos res ipsa lugere prohibet? ut apud Homerum quotidianæ neces interitusque multorum sedationem mærendi afferunt, apud quem ita dicitur:

> Namque nimis multos atque omni luce cadentes
> Cernimus, ut nemo possit mærore vacare.
> Quo magis est æquom tumulis mandare peremptos
> Firmo animo et luctum lacrimis finire diurnis.

Ergo in potestate est abjicere dolorem, quum velis, tem- 66
pori servientem. An est ullum tempus (quoniam quidem res in nostra potestate est), cui non ponendæ curæ et ægritudinis caussa serviamus?

Constabat eos, qui concidentem vulneribus Cn. Pompeium vidissent, quum in illo ipso acerbissimo miserrimoque spectaculo sibi timerent, quod se classe hostium circumfusos viderent, nihil aliud tum egisse, nisi ut remiges hortarentur et ut salutem adipiscerentur fuga; posteaquam Tyrum venissent, tum afflictari lamentarique cœpisse. Timor igitur ab iis ægritudinem potuit repellere, ratio ac sapientia vera non poterit?

XXVIII. Quid est autem, quod plus valeat ad ponendum dolorem, quam quum est intellectum, nihil profici et frustra esse susceptum? Si igitur deponi potest, etiam non suscipi potest. Voluntate igitur et judicio suscipi ægritudinem, confitendum est. Idque 67
indicatur eorum patientia, qui, quum multa sint sæpe perpessi, facilius ferunt, quicquid accidit, obduruisseque jam sese contra fortunam arbitrantur, ut ille apud Euripidem:

> Si míhi nunc tristis prímum illuxisset dies
> Nec tam aérumnoso návigavissém salo,
> Essét dolendi caússa, ut injecto équulei
> Frenó repente táctu exagitantúr novo;
> Sed jám subactus míseriis obtórpui.

Defetigatio igitur miseriarum ægritudines quum faciat leniores, intelligi necesse est, non rem ipsam caussam atque fontem esse mæroris.

68 Philosophi summi nequedum tamen sapientiam consecuti nonne intelligunt, in summo se malo esse? Sunt enim insipientes, neque insipientia ullum majus malum est; neque tamen lugent. Quid ita? Quia huic generi malorum non affingitur illa opinio, rectum esse et æquum et ad officium pertinere ægre ferre, quod sapiens non sis, quod idem affingimus huic ægritudini, in qua luctus inest, quæ omnium maxima est.

69 Itaque Aristoteles veteres philosophos accusans, qui existimavissent, philosophiam suis ingeniis esse perfectam, ait, eos, aut stultissimos aut gloriosissimos fuisse, sed se videre, quod paucis annis magna accessio facta esset, brevi tempore philosophiam plane absolutam fore. Theophrastus autem moriens accusasse naturam dicitur, quod cervis et cornicibus vitam diuturnam, quorum id nihil interesset, hominibus, quorum maxime interfuisset, tam exiguam vitam dedisset; quorum si ætas potuisset esse longinquior, futurum fuisse, ut, omnibus perfectis artibus, omni doctrina hominum vita erudiretur. Querebatur igitur, se tum, quum illa videre cœpisset, exstingui. Quid? ex ceteris philosophis nonne optimus et gravissimus quisque confitetur, multa se ignorare
70 et multa sibi etiam atque etiam esse discenda? neque tamen, quum se in media stultitia, qua nihil est pejus, hærere intelligant, ægritudine premuntur. Nulla enim admiscetur opinio officiosi doloris.

Quid? qui non putant lugendum viris? qualis fuit Q. Maximus efferens filium consularem, qualis L. Paullus duobus paucis diebus amissis filiis, qualis M. Cato prætore designato mortuo filio, quales reliqui, quos in Con-
71 solatione collegimus. Quid hos aliud placavit, nisi quod luctum et mærorem esse non putabant viri? Ergo id, quod alii rectum opinantes ægritudini se solent dedere, id hi turpe putantes ægritudinem reppulerunt. Ex quo intelligitur, non in natura, sed in opinione esse ægritudinem.

XXIX. Contra dicuntur hæc: Quis tam demens, ut sua voluntate mæreat? Natura affert dolorem, cui quidem Crantor, inquiunt, vester cedendum putat. Premit enim atque instat, nec resisti potest. Itaque Oïleus ille

apud Sophoclem, qui Telamonem antea de Ajacis morte consolatus esset, is quum audivisset de suo, fractus est. De cujus commutata mente sic dicitur:

> Nec véro tanta praéditus sapiéntia
> Quisquam ést, qui aliorum ærúmnam dictis állevans
> Non ídem, quum fortúna mutata ímpetum
> Convértat, clade súbita frangatúr sua,
> Ut ílla ad alios dícta et præcepta éxcidant.

Hæc quum disputant, hoc student efficere, naturæ obsisti nullo modo posse; ii tamen fatentur, graviores ægritudines suscipi, quam natura cogat. Quæ est igitur amentia? ut nos quoque idem ab illis requiramus.

Sed plures sunt caussæ suscipiendi doloris. Primum 72
illa opinio mali, quo viso atque persuaso ægritudo insequitur necessario; deinde etiam gratum mortuis se facere, si graviter eos lugeant, arbitrantur. Accedit superstitio muliebris quædam: existimant enim, diis immortalibus se facilius satisfacturos, si eorum plaga perculsi afflictos se et stratos esse fateantur. Sed hæc inter se quam repugnent, plerique non vident. Laudant enim eos, qui æquo animo moriantur; qui alterius mortem æquo animo ferant, eos putant vituperandos. Quasi fieri ullo modo possit, quod in amatorio sermone dici solet, ut
quisquam plus alterum diligat quam se. Præclarum 73
illud est et, si quæris, rectum quoque et verum, ut eos, qui nobis carissimi esse debeant, æque ac nosmet ipsos amemus; ut vero plus, fieri nullo pacto potest. Ne optandum quidem est in amicitia, ut me ille plus quam se, ego illum plus quam me; perturbatio vitæ, si ita sit, atque officiorum omnium consequatur.

XXX. Sed de hoc alias; nunc illud satis est, non attribuere ad amissionem amicorum miseriam nostram, ne illos plus, quam ipsi velint, si sentiant, plus certe, quam nosmet ipsos, diligamus.

Nam quod aiunt, plerosque consolationibus nihil levari, adjunguntque, consolatores ipsos confiteri se miseros, quum ad eos impetum suum fortuna converterit: utrumque dissolvitur. Sunt enim ista non naturæ vitia, sed culpæ. Stultitiam autem accusare quamvis copiose licet. Nam et qui non levantur, ipsi ad se miseriam invitant, et qui suos casus aliter ferunt, atque ut auctores aliis ipsi fuerunt, non sunt vitiosiores, quam fere plerique,

qui avari avaros, gloriæ cupidos gloriosi reprehendunt. Est enim proprium stultitiæ, aliorum vitia cernere, obli-
74 visci suorum. Sed nimirum hoc maximum est experimentum, quum constet ægritudinem vetustate tolli, hanc vim non esse in die positam, sed in cogitatione diuturna. Nam si et eadem res est et idem est homo: qui potest quicquam de dolore mutari, si neque de eo, propter quod dolet, quicquam est mutatum, neque de eo, qui dolet? Cogitatio igitur diuturna, nihil esse in re mali, dolori medetur, non ipsa diuturnitas.

XXXI. Hic mihi afferunt mediocritates. Quæ si naturales sunt, quid opus est consolatione? Natura enim ipsa terminabit modum. Sin opinabiles, opinio tota tollatur. Satis dictum esse arbitror, ægritudinem esse opinionem mali præsentis, in qua opinione illud insit, ut ægritudinem suscipere oporteat.

75 Additur ad hanc definitionem a Zenone recte, ut illa opinio præsentis mali sit recens. Hoc autem verbum sic interpretantur, ut non tantum illud recens esse velint, quod paullo ante acciderit, sed quam diu in illo opinato malo vis quædam insit, ut vigeat et habeat quandam viriditatem, tam diu appelletur recens. Ut Artemisia illa, Mausoli Cariæ regis uxor, quæ nobile illud Halicarnassi fecit sepulcrum, quam diu vixit, vixit in luctu, eodemque etiam confecta contabuit. Huic erat illa opinio cotidie recens, quæ tum denique non appellatur recens, quum vetustate exaruit.

Hæc igitur officia sunt consolantium, tollere ægritudinem funditus, aut sedare, aut detrahere quam plurimum, aut supprimere nec pati manare longius, aut ad alia tra-
76 ducere. Sunt, qui unum officium consolantis putent, malum illud omnino non esse, ut Cleanthi placet. Sunt, qui non magnum malum, ut Peripatetici. Sunt, qui abducant a malis ad bona, ut Epicurus. Sunt, qui satis putent ostendere, nihil inopinati accidisse, [nihil mali]. Chrysippus autem caput esse censet in consolando, detrahere illam opinionem mærenti, si se officio fungi putet justo atque debito. Sunt etiam, qui hæc omnia genera consolandi colligant (alius enim alio modo movetur), ut fere nos in Consolatione omnia in consolationem unam conjecimus; erat enim in tumore animus et omnis in eo tentabatur curatio.

Sed sumendum tempus est non minus in animorum morbis quam in corporum. Ut Prometheus ille Æschyli, cui quum dictum esset:

> Atquí, Prometheu, te hóc tenere exístumo,
> Medéri posse rátionem iracúndiæ,

respondit:

> Siquídem qui tempestívam medicinam ádmovens
> Non ád gravescens vólnus illidát manus.

XXXII. Erit igitur in consolationibus prima medi- 77
cina, docere, aut nullum malum esse aut admodum parvum; altera, et de communi conditione vitæ et proprie, si quid sit de ipsius, qui mæreat, disputandum; tertia, summam esse stultitiam frustra confici mærore, quum intelligas, nihil posse profici. Nam Cleanthes quidem sapientem consolatur, qui consolatione non eget. Nihil enim esse malum, quod turpe non sit, si lugenti persuaseris, non tu illi luctum, sed stultitiam detraxeris; alienum autem tempus docendi. Et tamen non satis mihi videtur vidisse hoc Cleanthes, suscipi aliquando ægritudinem posse ex eo ipso, quod esse summum malum Cleanthes ipse fateatur.

Quid enim dicemus, quum Socrates Alcibiadi persuasisset, ut accepimus, eum nihil hominis esse nec quicquam inter Alcibiadem summo loco natum et quemvis bajulum interesse, quum se Alcibiades afflictaret lacrimansque Socrati supplex esset, ut sibi virtutem traderet turpitudinemque depelleret; quid dicemus, Cleanthe? num in illa re, quæ ægritudine Alcibiadem afficiebat, mali nihil fuisse?

Quid? illa Lyconis qualia sunt? qui ægritudinem 78
extenuans parvis ait eam rebus moveri, fortunæ et corporis incommodis, non animi malis. Quid ergo? illud, quod Alcibiades dolebat, non ex animi malis vitiisque constabat? Ad Epicuri consolationem satis est ante dictum.

XXXIII. Ne illa quidem firmissima consolatio est, 79
quamquam et usitata est et sæpe prodest: *non tibi hoc soli.* Prodest hæc quidem, ut dixi, sed neq semper nec omnibus. Sunt enim, qui respuant; sed refert, quo modo adhibeatur. Ut enim tulerit quisque eorum, qui sapienter tulerunt, non quo quisque incommodo affectus

sit, prædicandum est. Chrysippi ad veritatem firmissima est, ad tempus ægritudinis difficilis. Magnum opus est probare mærenti, illum suo judicio et, quod se ita putet oportere facere, mærere. Nimirum igitur ut in caussis non semper utimur eodem statu (sic enim appellamus controversiarum genera), sed ad tempus, ad controversiæ naturam, ad personam accommodamus: sic in ægritudine lenienda, quam quisque curationem recipere possit, videndum est.

80 Sed nescio quo pacto ab eo, quod erat a te propositum, aberravit oratio. Tu enim de sapiente quæsieras, cui aut malum videri nullum potest, quod vacet turpitudine, aut ita parvum malum, ut id obruatur sapientia vixque appareat; qui nihil opinione affingat assumatque ad ægritudinem, nec id putet esse rectum, se quam maxime excruciari luctuque confici, quo pravius nihil esse possit. Edocuit tamen ratio, ut mihi quidem videtur, quum hoc ipsum proprie non quæreretur hoc tempore, num quod esset malum, nisi quod idem dici turpe posset; tamen ut videremus, quicquid esset in ægritudine mali, id non naturale esse, sed voluntario judicio et opinionis errore
81 contractum. Tractatum est autem a nobis id genus ægritudinis, quod unum est omnium maximum, ut eo sublato reliquorum remedia ne magno opere quærenda arbitraremur.

XXXIV. Sunt enim certa, quæ de paupertate, certa, quæ de vita inhonorata et ingloria dici soleant; separatim certæ scholæ sunt de exsilio, de interitu patriæ, de servitute, de debilitate, de cæcitate, de omni casu, in quo nomen poni solet calamitatis. Hæc Græci in singulas scholas et in singulos libros dispertiunt; opus enim quærunt; quamquam plenæ disputationes delectationis
82 sunt. Et tamen ut medici toto corpore curando minimæ etiam parti, si condoluit, medentur: sic philosophia, quum universam ægritudinem sustulit, tamen si quis error aliunde exstitit, si paupertas momordit, si ignominia pupugit, si quid tenebrarum offudit exsilium, aut eorum, quæ modo dixi, si quid exstitit, et si singularum rerum sunt propriæ consolationes, de quibus audies tu quidem, quum voles. Sed ad eundem fontem revertendum est, ægritudinem omnem procul abesse a sapiente, quod inanis sit, quod frustra suscipiatur, quod non na-

tura exoriatur, sed judicio, sed opinione, sed quadam invitatione ad dolendum, quum id decreverimus ita fieri oportere. Hoc detracto, quod totum est voluntarium, 83
ægritudo erit sublata illa mærens; morsus tamen et contractiunculæ quædam animi relinquentur. Hanc dicant sane naturalem, dum ægritudinis nomen absit grave, tætrum, funestum, quod cum sapientia esse atque, ut ita dicam, habitare nullo modo possit.

Atque stirpes sunt ægritudinis quam multæ! quam amaræ! quæ, ipso trunco everso, omnes elidendæ sunt et, si necesse erit, singulis disputationibus. Superest enim nobis hoc, cuicuimodi est, otium.

Sed ratio una omnium est ægritudinum, plura nomina. Nam et invidere ægritudinis est et æmulari et obtrectare et misereri et angi, lugere, mærere, ærumna affici, lamentari, sollicitari, dolere, in molestia esse, afflictari, desperare. Hæc omnia definiunt Stoici, eaque verba, 84
quæ dixi, singularum rerum sunt, non, ut videntur, easdem res significant, sed aliquid differunt, quod alio loco fortasse tractabimus. Hæ sunt illæ fibræ stirpium, quas initio dixi, persequendæ et omnes elidendæ, ne umquam ulla possit exsistere.

Magnum opus et difficile, quis negat? quid autem præclarum non idem arduum? sed tamen id se effecturam philosophia profitetur; nos modo curationem ejus recipiamus. Verum quidem hæc hactenus. Cetera, quotiescunque voletis, et hoc loco et aliis parata vobis erunt.

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## LIBER QUARTUS.

I. Quum multis locis nostrorum hominum ingenia virtu- 1
tesque, Brute, soleo mirari, tum maxime in iis studiis, quæ sero admodum expetita in hanc civitatem e Græcia transtulerunt. Nam quum a primo Urbis ortu regiis institutis, partim etiam legibus, auspicia, cærimoniæ, comitia, provocationes, patrum consilium, equitum peditumque descriptio, tota res militaris divinitus esset constituta: tum progressio admirabilis incredibilisque cursus ad omnem excellentiam factus est dominatu regio re

publica liberata. Nec vero hic locus est, ut de moribus institutisque majorum et disciplina ac temperatione civitatis loquamur; aliis hæc locis satis accurate a nobis dicta sunt, maximeque in iis sex libris, quos *de re publica*
2 scripsimus. Hoc autem loco consideranti mihi studia doctrinæ multa sane occurrunt, cur ea quoque arcessita aliunde neque solum expetita, sed etiam conservata et culta videantur. Erat enim illis pæne in conspectu præstanti sapientia et nobilitate Pythagoras, qui fuit in Italia temporibus iisdem, quibus L. Brutus patriam liberavit, præclarus auctor nobilitatis tuæ. Pythagoræ autem doctrina quum longe lateque flueret, permanavisse mihi videtur in hanc civitatem, idque quum conjectura probabile est, tum quibusdam etiam vestigiis indicatur. Quis enim est, qui putet, quum floreret in Italia Græcia potentissimis et maximis urbibus, ea quæ magna dicta est, in iisque primum ipsius Pythagoræ, deinde postea Pythagoreorum tantum nomen esset, nostrorum hominum
3 ad eorum doctissimas voces aures clausas fuisse? Quin etiam arbitror, propter Pythagoreorum admirationem Numam quoque regem Pythagoreum a posterioribus existimatum. Nam quum Pythagoræ disciplinam et instituta cognoscerent regisque ejus æquitatem et sapientiam a majoribus suis accepissent, ætates autem et tempora ignorarent propter vetustatem: eum, qui sapientia excelleret, Pythagoræ auditorem crediderunt fuisse.

II. Et de conjectura quidem hactenus. Vestigia autem Pythagoreorum quamquam multa colligi possunt, paucis tamen utemur, quoniam non id agitur hoc tempore. Nam quum carminibus soliti illi esse dicantur et præcepta quædam occultius tradere et mentes suas a cogitationum intentione cantu fidibusque ad tranquillitatem traducere: gravissimus auctor in Originibus dixit Cato, morem apud majores hunc epularum fuisse, ut deinceps, qui accubarent, canerent ad tibiam clarorum virorum laudes atque virtutes. Ex quo perspicuum est, et cantus
4 tum fuisse rescriptos vocum sonis et carmina. Quamquam id quidem etiam XII tabulæ declarant, condi jam tum solitum esse carmen: quod ne liceret fieri ad alterius injuriam, lege sanxerunt. Nec vero illud non eruditorum temporum argumentum est, quod et deorum pulvinaribus

et epulis magistratuum fides præcinunt; quod proprium ejus fuit, de qua loquor, disciplinæ. Mihi quidem etiam Appii Cæci carmen, quod valde Panætius laudat epistola quadam, quæ est ad Q. Tuberonem, Pythagoreorum videtur. Multa etiam sunt in nostris institutis ducta ab illis, quæ prætereo, ne ea, quæ repperisse ipsi putamur, aliunde didicisse videamur. Sed, ut ad propositum 5
redeat oratio, quam brevi tempore quot et quanti poetæ, qui autem oratores exstiterunt! facile ut appareat, nostros omnia consequi potuisse, simul ut velle cœpissent.

III. Sed de ceteris studiis alio loco et dicemus, si usus fuerit, et sæpe diximus. Sapientiæ studium vetus id quidem in nostris; sed tamen ante Lælii ætatem et Scipionis non reperio, quos appellare possim nominatim. Quibus adolescentibus Stoicum Diogenen et Academicum Carneadem video ad Senatum ab Atheniensibus missos esse legatos. Qui quum rei publicæ nullam umquam partem attigissent, essetque eorum alter Cyrenæus, alter Babylonius, numquam profecto scholis essent excitati neque ad illud munus electi, nisi in quibusdam principibus temporibus illis fuissent studia doctrinæ. Qui quum cetera litteris mandarent, alii jus civile, alii orationes suas, alii monumenta majorum: hanc amplissimam omnium artium, bene vivendi disciplinam, vita magis quam litteris persecuti sunt. Itaque illius veræ 6
elegantisque philosophiæ, quæ ducta a Socrate in Peripateticis adhuc permansit et idem alio modo dicentibus Stoicis, quum Academici eorum controversias disceptarent, nulla fere sunt aut pauca admodum Latina monumenta, sive propter magnitudinem rerum occupationemque hominum, sive etiam quod imperitis ea probari posse non arbitrabantur: quum interim, illis silentibus, C. Amafinius exstitit dicens, cujus libris editis commota multitudo contulit se ad eandem potissimum disciplinam, sive quod erat cognitu perfacilis, sive quod invitabantur illecebris blandæ voluptatis, sive etiam quia nihil erat prolatum melius, illud, quod erat, tenebant. Post Ama- 7
finium autem multi ejusdem æmuli rationis multa quum scripsissent, Italiam totam occupaverunt; quodque maximum argumentum est, non dici illa subtiliter, quod et facile ediscantur et ab indoctis probentur, id illi firmamentum esse disciplinæ putant.

IV. Sed defendat quod quisque sentit; sunt enim judicia libera; nos institutum tenebimus, nullisque unius disciplinæ legibus adstricti, quibus in philosophia necessario pareamus, quid sit in quaque re maxime probabile, semper requiremus. Quod quum sæpe alias, tum nuper in Tusculano studiose egimus. Itaque expositis tridui disputationibus, quartus dies hoc libro concluditur. Ut enim in inferiorem ambulationem descendimus, quod feceramus idem superioribus diebus, acta res est sic.

8 *M.* Dicat, si quis vult, qua de re disputari velit. *A.* Non mihi videtur omni animi perturbatione posse sapiens vacare. *M.* Ægritudine quidem hesterna disputatione videbatur, nisi forte temporis caussa nobis assentiebare. *A.* Minime vero; nam mihi egregie probata est oratio tua. *M.* Non igitur existimas cadere in sapientem ægritudinem? *A.* Prorsus non arbitror. *M.* Atqui, si ista perturbare animum sapientis non potest, nulla poterit. Quid enim? metusne conturbet? at earum rerum est absentium metus, quarum præsentium est ægritudo. Sublata igitur ægritudine, etiam sublatus est metus. Restant duæ perturbationes, lætitia gestiens et libido, quæ si non cadent in sapientem, semper mens
9 erit tranquilla sapientis. *A.* Sic prorsus intelligo. *M.* Utrum igitur mavis? statimne nos vela facere, an quasi e portu egredientes paullulum remigare? *A.* Quidnam est istuc? non enim intelligo.

V. *M.* Quia Chrysippus et Stoici, quum de animi perturbationibus disputant, magnam partem in iis partiendis et definiendis occupati sunt; illa eorum perexigua oratio est, qua medeantur animis nec eos turbulentos esse patiantur: Peripatetici autem ad placandos animos multa afferunt, spinas partiendi et definiendi prætermittunt; quærebam igitur, utrum panderem vela orationis statim, an eam ante paullulum dialecticorum remis propellerem. *A.* Isto modo vero. Erit enim hoc totum, quod quæro,
10 ex utroque perfectius. *M.* Est id quidem rectius; sed post requires, si quid fuerit obscurius. *A.* Faciam equidem; tu tamen, ut soles, dices ista ipsa obscura planius, quam dicuntur a Græcis. *M.* Enitar equidem; sed intento opus est animo, ne omnia dilabantur, si unum aliquid effugerit.

Quoniam, quæ Græci πάθη vocant, nobis perturba-

tiones appellari magis placet quam morbos, in his explicandis veterem illam equidem Pythagoræ primum, dein Platonis descriptionem sequar, qui animum in duas partes dividunt: alteram rationis participem faciunt, alteram expertem; in participe rationis ponunt tranquillitatem, id est placidam quietamque constantiam; in illa altera motus turbidos tum iræ, tum cupiditatis, contrarios inimicosque rationi. Sit igitur hic fons; utamur 11
tamen in his perturbationibus describendis Stoicorum definitionibus et partitionibus, qui mihi videntur in hac quæstione versari acutissime.

VI. Est igitur Zenonis hæc definitio, ut *perturbatio* sit, quod πάθος ille dicit, aversa a recta ratione, contra naturam, animi commotio. Quidam brevius, perturbationem esse appetitum vehementiorem; sed vehementiorem eum volunt esse, qui longius discesserit a naturæ constantia. Partes autem perturbationum volunt ex duobus opinatis bonis nasci et ex duobus opinatis malis; ita esse quattuor: ex bonis *libidinem* et *lætitiam*, ut sit lætitia præsentium bonorum, libido futurorum; ex malis *metum* et *ægritudinem* nasci censent, metum futuris, ægritudinem præsentibus. Quæ enim venientia metuuntur, eadem afficiunt ægritudine instantia.

Lætitia autem et libido in bonorum opinione versantur, 12
quum libido ad id, quod videtur bonum, illecta et inflammata rapiatur, lætitia, ut adepta jam aliquid concupitum, efferatur et gestiat. Natura enim omnes ea, quæ bona videntur, sequuntur fugiuntque contraria. Quam ob rem simul objecta species est cujuspiam, quod bonum videatur, ad id adipiscendum impellit ipsa natura. Id quum constanter prudenterque fit, ejusmodi appetitionem Stoici βούλησιν appellant, nos appellamus *voluntatem*. Eam illi putant in solo esse sapiente; quam sic definiunt: voluntas est, quæ quid cum ratione desiderat. Quæ autem, ratione adversa, incitata est vehementius, ea *libido* est vel cupiditas effrenata, quæ in omnibus stultis invenitur.

Itemque quum ita movemur, ut in bono simus aliquo, 13
dupliciter id contingit. Nam quum ratione animus movetur placide atque constanter, tum illud *gaudium* dicitur; quum autem inaniter et effuse animus exsultat, tum illa *lætitia gestiens* vel *nimia* dici potest, quam ita

definiunt: sine ratione animi elationem. Quoniamque, ut bona natura appetimus, sic a malis natura declinamus, quæ declinatio, si cum ratione fiet, *cautio* appelletur, eaque intelligatur in solo esse sapiente; quæ autem sine ratione et cum exanimatione humili atque fracta, nominetur *metus;* est igitur metus a ratione aversa cautio.

14 Præsentis autem mali sapientis affectio nulla est; stulta autem *ægritudo* est ea, qua afficiuntur in malis opinatis animosque demittunt et contrahunt rationi non obtemperantes. Itaque hæc prima definitio est, ut ægritudo sit animi adversante ratione contractio. Sic quattuor *perturbationes* sunt, tres *constantiæ*, quoniam ægritudini nulla constantia opponitur.

Sed omnes perturbationes judicio censent fieri et opinione. Itaque eas definiunt pressius, ut intelligatur, non modo quam vitiosæ, sed etiam quam in nostra sint potestate. Est ergo *ægritudo* opinio recens mali præsentis, in quo demitti contrahique animo rectum esse videatur; *lætitia* opinio recens boni præsentis, in quo efferri rectum esse videatur; *metus* opinio impendentis mali, quod intolerabile esse videatur; *libido* opinio venturi boni, quod sit ex usu jam præsens esse atque adesse.

15 Sed quæ judicia quasque opiniones perturbationum esse dixi, non in eis perturbationes solum positas esse dicunt, verum illa etiam, quæ efficiuntur perturbationibus, ut ægritudo quasi morsum aliquem doloris efficiat, metus recessum quendam animi et fugam, lætitia profusam hilaritatem, libido effrenatam appetentiam. *Opinationem* autem, quam in omnes definitiones superiores inclusimus, volunt esse imbecillam assensionem.

16 Sed singulis perturbationibus partes ejusdem generis plures subjiciuntur, ut *ægritudini* invidentia (utendum est enim docendi caussa verbo minus usitato, quoniam invidia non in eo, qui invidet, solum dicitur, sed etiam in eo, cui invidetur), æmulatio, obtrectatio, misericordia, angor, luctus, mæror, ærumna, dolor, lamentatio, sollicitudo, molestia, afflictatio, desperatio et si quæ sunt de genere eodem. Sub *metum* autem subjecta sunt pigritia, pudor, terror, timor, pavor, exanimatio, conturbatio, formido; *voluptati* malevolentia lætans malo alieno, delectatio, jactatio et similia; *libidini* ira,

excandescentia, odium, inimicitia, discordia, indigentia, desiderium et cetera ejusmodi.

VIII. Hæc autem definiunt hoc modo. *Invidentiam* 17
esse dicunt ægritudinem susceptam propter alterius res secundas, quæ nihil noceant invidenti. Nam si qui doleat ejus rebus secundis, a quo ipse lædatur, non recte dicatur invidere, ut si Hectori Agamemno; qui autem, cui alterius commoda nihil noceant, tamen eum doleat his frui, is invideat profecto. *Æmulatio* autem dupliciter illa quidem dicitur, ut et in laude et in vitio nomen hoc sit. Nam et imitatio virtutis æmulatio dicitur (sed ea nihil hoc loco utimur; est enim laudis), et est æmulatio ægritudo, si eo, quod concupierit, alius potiatur, ipse careat. *Obtrectatio* autem est ea, quam 18
intelligi *ζηλοτυπίαν* volo, ægritudo ex eo, quod alter quoque potiatur eo, quod ipse concupiverit. *Misericordia* est ægritudo ex miseria alterius injuria laborantis; nemo enim parricidæ aut proditoris supplicio misericordia commovetur. *Angor* ægritudo premens; *luctus* ægritudo ex ejus, qui carus fuerit, interitu acerbo; *mæror* ægritudo flebilis; *ærumna* ægritudo laboriosa; *dolor* ægritudo crucians; *lamentatio* ægritudo cum ejulatu; *sollicitudo* ægritudo cum cogitatione; *molestia* ægritudo permanens; *afflictatio* ægritudo cum vexatione corporis; *desperatio* ægritudo sine ulla rerum exspectatione meliorum.

Quæ autem subjecta sunt sub *metum*, ea sic defi- 19
niunt: *pigritiam* metum consequentis laboris . . . .; *terrorem* metum concutientem, ex quo fit, ut pudorem rubor, terrorem pallor et tremor et dentium crepitus consequatur; *timorem* metum mali appropinquantis; *pavorem* metum mentem loco moventem, ex quo illud Ennius:

Túm pavor sapiéntiam omnem mi éxanimato expéctorat;

*exanimationem* metum subsequentem et quasi comitem pavoris: *conturbationem* metum excutientem cogitata; *formidinem* metum permanentem.

IX. *Voluptatis* autem partes hoc modo describunt, ut 20
*malevolentia* sit voluptas ex malo alterius sine emolumento suo; *delectatio* voluptas suavitate auditus animum deleniens; et qualis est hæc aurium, tales sunt

oculorum et tactionum et odorationum et saporum, quæ sunt omnes unius generis ad perfundendum animum tamquam illiquefactæ voluptates. *Jactatio* est voluptas gestiens et se efferens insolentius.

21 Quæ autem *libidini* subjecta sunt, ea sic definiuntur, ut *ira* sit libido pœniendi ejus, qui videatur læsisse injuria; *excandescentia* autem sit ira nascens et modo exsistens, quæ *θύμωσις* Græce dicitur; *odium* ira inveterata; *inimicitia* ira ulciscendi tempus observans; *discordia* ira acerbior, intimo odio et corde concepta; *indigentia* libido inexplebilis; *desiderium* libido ejus, qui nondum adsit, videndi; distinguunt illud etiam, ut libido sit earum rerum, quæ dicuntur de quodam aut quibusdam quæ *κατηγορήματα* dialectici appellant, ut habere divitias, capere honores; indigentia rerum ipsarum est, ut honorum, ut pecuniæ.

22 Omnium autem perturbationum fontem esse dicunt *intemperantiam*, quæ est a tota mente et a recta ratione defectio, sic aversa a præscriptione rationis, ut nullo modo appetitiones animi nec regi nec contineri queant. Quemadmodum igitur temperantia sedat appetitiones et efficit, ut eæ rectæ rationi pareant, conservatque considerata judicia mentis: sic huic inimica intemperantia omnem animi statum inflammat, conturbat, incitat; itaque et ægritudines et metus et reliquæ perturbationes omnes gignuntur ex ea.

23 X. Quemadmodum, quum sanguis corruptus est aut pituita redundat aut bilis, in corpore morbi ægrotationesque nascuntur; sic pravarum opinionum conturbatio et ipsarum inter se repugnantia sanitate spoliat animum morbisque perturbat. Ex perturbationibus autem primum morbi conficiuntur, quæ vocant illi *νοσήματα*, eaque, quæ sunt eis morbis contraria, quæ habent ad res certas vitiosam offensionem atque fastidium; deinde ægrotationes, quæ appellantur a Stoicis *ἀῤῥωστήματα*, iisque item oppositæ contrariæ offensiones.

Hoc loco nimium operæ consumitur a Stoicis, maxime a Chrysippo, dum morbis corporum comparatur morborum animi similitudo. Qua oratione prætermissa minime necessaria, ea, quæ rem continent, pertractemus.

24 Intelligatur igitur, perturbationem, jactantibus se opinionibus inconstanter et turbide, in motu esse semper;

quum autem hic fervor concitatioque animi inveteraverit et tamquam in venis medullisque insederit, tum exsistit et morbus et ægrotatio et offensiones eæ, quæ sunt eis morbis ægrotationibusque contrariæ.

XI. Hæc, quæ dico, cogitatione inter se differunt, re quidem copulata sunt, eaque oriuntur ex libidine et ex lætitia. Nam quum est concupita pecunia nec adhibita continuo ratio, quasi quædam Socratica medicina, quæ sanaret eam cupiditatem: permanat in venas et inhæret in visceribus illud malum, exsistitque morbus et ægrotatio, quæ avelli inveterata non possunt; eique morbo nomen est *avaritia*. Similiterque ceteri morbi, ut *gloriæ cupiditas*, ut *mulierositas*, ut ita appellem eam, quæ Græce φιλογύνεια dicitur, ceterique similiter morbi ægrotationesque nascuntur. Quæ autem sunt his contraria, ea nasci putantur a metu, ut *odium mulierum*, quale in Misogyne Atilii est, ut *in hominum universum genus*, quod accepimus de Timone, qui μισάνθρωποι appellantur, ut *inhospitalitas* est; quæ omnes ægrotationes animi ex quodam metu nascuntur earum rerum, quas fugiunt et oderunt. 25

Definiunt autem animi *ægrotationem* opinationem vehementem de re non expetenda, tamquam valde expetenda sit, inhærentem et penitus insitam. Quod autem nascitur ex *offensione*, ita definiunt, opinionem vehementem de re non fugienda, inhærentem et penitus insitam, tamquam fugienda. Hæc autem opinatio est judicatio se scire, quod nesciat. *Ægrotationi* autem talia quædam subjecta sunt: *avaritia*, *ambitio*, *mulierositas*, *pervicacia*, *ligurritio*, *vinolentia*, *cuppedia* et si qua similia. Est autem avaritia opinatio vehemens de pecunia, quasi valde expetenda sit, inhærens et penitus insita; similisque est ejusdem generis definitio reliquarum. *Offensionum* autem definitiones sunt ejusmodi, ut *inhospitalitas* sit opinio vehemens, valde fugiendum esse hospitem, eaque inhærens et penitus insita; similiterque definitur et *mulierum odium*, ut Hippolyti, et, ut Timonis, *generis humani*. 26 27

XII. Atque ut ad valetudinis similitudinem veniamus eaque collatione utamur aliquando, sed parcius, quam solent Stoici: ut sunt alii ad alios morbos procliviores, itaque dicimus gravedinosos quosdam, quosdam tormi-

nosos, non quia jam sint, sed quia sæpe sint: sic alii ad metum, alii ad aliam perturbationem; ex quo in aliis *anxietas*, unde anxii; in aliis *iracundia* dicitur, quæ ab *ira* differt; estque aliud iracundum esse, aliud iratum, ut differt *anxietas* ab *angore;* neque enim omnes anxii, qui anguntur aliquando, nec, qui anxii, semper anguntur; ut inter ebrietatem et ebriositatem interest, aliudque est amatorem esse, aliud amantem. Atque hæc aliorum ad alios morbos proclivitas late patet; nam per-
28 tinet ad omnes perturbationes. In multis etiam vitiis apparet; sed nomen res non habet. Ergo et invidi et malevoli et lividi et timidi et misericordes, quia proclives ad eas perturbationes, non quia semper feruntur. Hæc igitur proclivitas ad suum quodque genus a similitudine corporis ægrotatio dicatur, dum ea intelligatur ad ægrotandum proclivitas. Sed hæc in bonis rebus, quod alii ad alia bona sunt aptiores, *facilitas* nominetur, in malis *proclivitas*, ut significet lapsionem; in neutris habeat superius nomen.

29 XIII. Quo modo autem in corpore est morbus, est ægrotatio, est vitium: sic in animo. *Morbum* appellant totius corporis corruptionem; *ægrotationem* morbum cum imbecillitate; *vitium*, quum partes corporis inter se dissident, ex quo pravitas membrorum, distortio, deformitas. Itaque illa duo, morbus et ægrotatio, ex totius valetudinis corporis conquassatione et perturbatione gignuntur; vitium autem, integra valetudine, ipsum ex se cernitur. Sed in animo tantummodo cogitatione possumus morbum ab ægrotatione sejungere; vitiositas autem est habitus aut affectio in tota vita inconstans et a se ipsa dissentiens. Ita fit, ut in altera corruptione opinionum morbus efficiatur et ægrotatio; in altera, inconstantia et repugnantia. Non enim omne vitium partes habet dissentientes, ut eorum, qui non longe a sapientia absunt, affectio est illa quidem discrepans sibi ipsa, dum est insipiens, sed non distorta nec prava.

Morbi autem et ægrotationes partes sunt vitiositatis. Sed perturbationes sintne ejusdem partes, quæstio est.
30 Vitia enim affectiones sunt manentes, perturbationes autem moventes, ut non possint affectionum manentium partes esse.

Atque ut in malis attingit animi naturam corporis similitudo, sic in bonis. Sunt enim in corpore præcipua: pulchritudo, vires, valetudo, firmitas, velocitas; sunt item in animo. Ut enim corporis temperatio, quum ea congruunt inter se, e quibus constamus, sanitas: sic animi dicitur, quum ejus judicia opinionesque concordant, eaque animi est virtus, quam alii ipsam temperantiam dicunt esse, alii obtemperantem temperantiæ præceptis et eam subsequentem nec habentem ullam speciem suam; sed sive hoc sive illud sit, in solo esse sapiente. Est autem quædam animi sanitas, quæ in insipientem etiam cadat, quum curatione et pertractatione medicorum conturbatio mentis aufertur. Et ut 31
corporis est quædam apta figura membrorum cum coloris quadam suavitate, eaque dicitur pulchritudo: sic in animo opinionum judiciorumque æquabilitas et constantia cum firmitate quadam et stabilitate virtutem subsequens aut virtutis vim ipsam continens pulchritudo vocatur. Itemque viribus corporis et nervis et efficacitati similes similibus quoque verbis animi vires nominantur. Velocitas autem corporis celeritas appellatur, quæ eadem ingenii etiam laus habetur propter animi multarum rerum brevi tempore percursionem.

XIV. Illud animorum corporumque dissimile, quod animi valentes morbo tentari non possunt, corpora possunt: sed corporum offensiones sine culpa accidere possunt, animorum non item: quorum omnes morbi et perturbationes ex aspernatione rationis eveniunt. Itaque in hominibus solum exsistunt; nam bestiæ simile quiddam faciunt, sed in perturbationes non incidunt. Inter 32
acutos autem et inter hebetes interest, quod ingeniosi, ut æs Corinthium in æruginem, sic illi in morbum et incidunt tardius et recreantur ocius; hebetes non item. Nec vero in omnem morbum ac perturbationem animus ingeniosi cadit; non enim in ulla efferata et immania; quædam autem humanitatis quoque habent primam speciem, ut misericordia, ægritudo, metus. Ægrotationes autem morbique animorum difficilius evelli posse putantur, quam summa illa vitia, quæ virtutibus sunt contraria. Morbis enim manentibus, vitia sublata esse possunt, quia hi non tam celeriter sanantur, quam illa tolluntur.

33 Habes, ea, quæ de perturbationibus enucleate disputant Stoici, quæ logica appellant, quia disseruntur subtilius. Ex quibus quoniam tamquam ex scrupulosis cotibus enavigavit oratio, reliquæ disputationis cursum teneamus, modo satis illa dilucide dixerimus pro rerum obscuritate. *A.* Prorsus satis; sed si quæ diligentius erunt cognoscenda, quæremus alias; nunc vela, quæ modo dicebas, exspectamus et cursum.

34 XV. *M.* Quando, ut aliis locis de virtute et diximus et sæpe dicendum erit (pleræque enim quæstiones, quæ ad vitam moresque pertinent, a virtutis fonte ducuntur), quando igitur virtus est affectio animi constans conveniensque, laudabiles efficiens eos, in quibus est, et ipsa per se, sua sponte, separata etiam utilitate, laudabilis: ex ea proficiscuntur honestæ voluntates, sententiæ, actiones omnisque recta ratio; quamquam ipsa virtus brevissime recta ratio dici potest. Hujus igitur virtutis contraria est vitiositas (sic enim malo quam malitiam appellare eam, quam Græci κακίαν appellant; nam malitia certi cujusdam vitii nomen est, vitiositas omnium); ex qua concitantur perturbationes, quæ sunt, ut paullo ante diximus, turbidi animorum concitatique motus, aversi a ratione et inimicissimi mentis vitæque tranquillæ. Important enim ægritudines anxias atque acerbas animosque affligunt et debilitant metu; iidem inflammant appetitione nimia, quam tum cupiditatem, tum libidinem dicimus, impotentiam quandam animi a tem-
35 perantia et moderatione plurimum dissidentem. Quæ si quando adepta erit id, quod ei fuerit concupitum, tum effertur alacritate, ut nihil ei constet, quid agat; ut ille, qui *voluptatem animi nimiam summum esse errorem* arbitratur. Eorum igitur malorum in una virtute posita sanatio est.

XVI. Quid autem est non miserius solum, sed fœdius etiam et deformius, quam ægritudine quis afflictus, debilitatus, jacens? Cui miseriæ proximus est is, qui appropinquans aliquod malum metuit exanimatusque pendet animi. Quam vim mali significantes poetæ impendere apud inferos saxum Tantalo faciunt

'Ob scelera animique impotentiam et superbiloquentiam.

Ea communis pœna stultitiæ est. Omnibus enim, quo-

rum mens abhorret a ratione, semper aliqui talis terror impendet. Atque ut hæ tabificæ mentis perturbationes 36
sunt, ægritudinem dico et metum: sic hilariores illæ, cupiditas avide semper aliquid expetens et inanis alacritas, id est lætitia gestiens, non multum differunt ab amentia. Ex quo intelligitur, qualis ille sit, quem tum moderatum, alias modestum, tum temperantem, alias constantem continentemque dicimus; nonnumquam hæc eadem vocabula ad frugalitatis nomen, tamquam ad caput, referre volumus. Quodnisi eo nomine virtutes continerentur, numquam ita pervulgatum illud esset, ut jam proverbii locum obtineret, *hominem frugi omnia recte facere.* Quod idem quum Stoici de sapiente dicunt, nimis admirabiliter nimisque magnifice dicere videntur.

XVII. Ergo hic, quisquis est, qui moderatione et 37
constantia quietus animo est sibique ipse placatus, ut nec tabescat molestiis nec frangatur timore nec sitienter quid expetens ardeat desiderio nec alacritate futili gestiens deliquescat, is est sapiens, quem quærimus, is est beatus; cui nihil humanarum rerum aut intolerabile ad demittendum animum aut nimis lætabile ad efferendum videri potest. Quid enim videatur ei magnum in rebus humanis, cui æternitas omnis totiusque mundi nota sit magnitudo? Nam quid aut in studiis humanis aut in tam exigua brevitate vitæ magnum sapienti videri potest, qui semper animo sic excubat, ut ei nihil improvisum accidere possit, nihil inopinatum, nihil omnino novum? Atque idem ita acrem in omnes partes aciem 38
intendit, ut semper videat sedem sibi ac locum sine molestia atque angore vivendi, ut, quemcunque casum fortuna invexerit, hunc apte et quiete ferat. Quod qui faciet, non ægritudine solum vacabit, sed etiam perturbationibus reliquis omnibus. His autem vacuus animus perfecte atque absolute beatos efficit, idemque concitatus et abstractus ab integra certaque ratione non constantiam solum amittit, verum etiam sanitatem.

Quocirca mollis et enervata putanda est Peripateticorum ratio et oratio, qui perturbari animos necesse dicunt esse, sed adhibent modum quendam, quem ultra progredi non oporteat. Modum tu adhibes vitio? an 39
vitium nullum est non parere rationi? an ratio parum præcipit, nec bonum illud esse, quod aut cupias ar-

denter aut adeptus efferas te insolenter? nec porro malum, quo aut oppressus jaceas aut, ne opprimare, mente vix constes? eaque omnia, aut nimis tristia aut nimis læta, errore fieri? Qui si error stultis extenuetur die, ut, quum res eædem maneant, aliter ferant inveterata, aliter recentia: sapientes ne attingat quidem omnino.
40 Etenim quis erit tandem modus iste? Quæramus enim modum ægritudinis, in quo operæ plurimum ponitur. Ægre tulisse P. Rupilium fratris repulsam consulatus, scriptum apud Fannium est. Sed tamen transisse videtur modum, quippe qui ob eam caussam a vita recesserit; moderatius igitur ferre debuit. Quid? si, quum id ferret modice, mors liberorum accessisset? Nata esset ægritudo nova; sed ea modica. Magna tamen facta esset accessio. Quid? si deinde dolores graves corporis, si bonorum amissio, si cæcitas, si exsilium? Si pro singulis malis ægritudines accederent, summa ea fieret, quæ non sustineretur.
41 XVIII. Qui modum igitur vitio quærit, similiter facit, ut si posse putet eum, qui se e Leucata præcipitaverit, sustinere se, quum velit. Ut enim id non potest, sic animus perturbatus et incitatus nec cohibere se potest nec, quo loco vult, insistere, omninoque, quæ crescentia perniciosa sunt, eadem sunt vitiosa nascentia.
42 Ægritudo autem ceteræque perturbationes, amplificatæ certe, pestiferæ sunt; igitur etiam susceptæ continuo in magna pestis parte versantur. Etenim ipsæ se impellunt, ubi semel a ratione discessum est, ipsaque sibi imbecillitas indulget in altumque provehitur imprudens nec reperit locum consistendi. Quam ob rem nihil interest, utrum moderatas perturbationes approbent an moderatam injustitiam, moderatam ignaviam, moderatam intemperantiam. Qui enim vitiis modum apponit, is partem suscipit vitiorum. Quod quum ipsum per se odiosum est, tum eo molestius, quia sunt in lubrico incitataque semel proclivi labuntur sustinerique nullo modo possunt.
43 XIX. Quid? quod iidem Peripatetici perturbationes istas, quas nos exstirpandas putamus, non modo naturales esse dicunt, sed etiam utiliter a natura datas? Quorum est talis oratio. Primum multis verbis iracundiam laudant, cotem fortitudinis esse dicunt, multoque et in hostem et in improbum civem vehementiores ira-

torum impetus esse; leves autem ratiunculas eorum, qui ita cogitarent: *prœlium rectum est hoc fieri; convenit dimicare pro legibus, pro libertate, pro patria;* hæc nullam habent vim, nisi ira excanduit fortitudo. Nec vero de bellatoribus solum disputant; imperia severiora nulla esse putant sine aliqua acerbitate iracundiæ. Oratorem denique non modo accusantem, sed ne defendentem quidem probant sine aculeis iracundiæ, quæ etiam si non adsit, tamen verbis atque motu simulandam arbitrantur, ut auditoris iram oratoris incendat actio. Virum denique videri negant, qui irasci nesciat, eamque, quam *lenitatem* nos dicimus, vitioso *lentitudinis* nomine appellant.

Nec vero solum hanc libidinem laudant (est enim ira, 44
ut modo definivi, ulciscendi libido), sed ipsum illud genus vel libidinis vel cupiditatis ad summam utilitatem esse dicunt a natura datum; nihil enim quemquam, nisi quod libeat, præclare facere posse. Noctu ambulabat in publico Themistocles, quod somnum capere non posset, quærentibusque respondebat, Miltiadis tropæis se e somno suscitari. Cui non sunt auditæ Demosthenis vigiliæ? qui dolere se aiebat, si quando opificum antelucana victus esset industria. Philosophiæ denique ipsius principes numquam in suis studiis tantos progressus sine flagranti cupiditate facere potuissent. Ultimas terras lustrasse Pythagoram, Democritum, Platonem accepimus; ubi enim quicquid esset, quod disci posset, eo veniendum judicaverunt. Num putamus hæc fieri sine summo cupiditatis ardore potuisse?

XX. Ipsam ægritudinem, quam nos ut tætram et 45
immanem beluam fugiendam diximus, non sine magna utilitate a natura dicunt constitutam, ut homines castigationibus, reprehensionibus, ignominiis affici se in delicto dolerent. Impunitas enim peccatorum data videtur eis, qui ignominiam et infamiam ferunt sine dolore; morderi est melius conscientia. Ex quo est illud e vita ductum ab Afranio; nam quum dissolutus filius:

> Heú me miserum!

tum severus pater:

> Dúmmodo doleat áliquid, doleat quídlubet.

Reliquas quoque partes ægritudinis utiles esse dicunt: 46

misericordiam ad opem ferendam et calamitates hominum indignorum sublevandas; ipsum illud æmulari, obtrectare non esse inutile, quum aut se non idem videat consecutum, quod alium, aut alium idem, quod se; metum vero si qui sustulisset, omnem vitæ diligentiam sublatam fore, quæ summa esset in eis, qui leges, qui magistratus, qui paupertatem, qui ignominiam, qui mortem, qui dolorem timerent. Hæc tamen ita disputant ut resecanda esse fateantur, evelli penitus dicant nec posse nec opus esse, et in omnibus fere rebus mediocritatem esse optimam existiment. Quæ quum exponunt, nihilne tibi videntur an aliquid dicere? *A.* Mihi vero dicere aliquid. Itaque exspecto, quid ad ista.

47 XXI. *M.* Reperiam fortasse; sed illud ante. Videsne, quanta fuerit apud Academicos verecundia? Plane enim dicunt, quod ad rem pertineat. Peripateticis respondetur a Stoicis. Digladientur illi, per me licet, cui nihil est necesse, nisi, ubi sit illud, quod veri simillimum videatur, anquirere. Quid est igitur, quod occurrat in hac quæstione, quo possit attingi aliquid veri simile? quo longius mens humana progredi non potest. Definitio perturbationis, qua recte Zenonem usum puto; ita enim definit, ut *perturbatio sit aversa a ratione contra naturam animi commotio*, vel brevius, ut *perturbatio sit appetitus vehementior*, vehementior autem intelligatur is, qui procul absit a naturæ constantia.

48 Quid ad has definitiones possint dicere? Atqui hæc pleraque sunt prudenter acuteque disserentium; illa quidem ex rhetorum pompa, *ardores animorum cotesque virtutum.* An vero vir fortis, nisi stomachari cœpit, non potest fortis esse? Gladiatorium id quidem; quamquam in eis ipsis videmus sæpe constantiam: colloquuntur, congrediuntur, queruntur, aliquid postulant, ut magis placati quam irati esse videantur. Sed in illo genere sit sane Pacidianus aliquis hoc animo, ut narrat Lucilius:

> Occidam illum equidem et vincam, si id quæritis, inquit;
> Verum illud credo fore: in os prius accipiam ipse,
> Quam gladium in stomacho furi ac pulmonibus sisto.
> Odi hominem, iratus pugno, nec longius quicquam
> Nobis, quam dextræ gladium dum accommodet alter;
> Usque adeo studio atque odio illius efferor ira.

49 XXII. At sine hac gladiatoria iracundia videmus pro-

gredientem apud Homerum Ajacem multa cum hilaritate, quum depugnaturus esset cum Hectore. Cujus, ut arma sumpsit, ingressio lætitiam attulit sociis, terrorem autem hostibus, ut ipsum Hectorem, quemadmodum est apud Homerum, toto pectore trementem, provocasse ad pugnam pœniteret. Atque hi collocuti inter se, priusquam manum consererent, leniter et quiete nihil ne in ipsa quidem pugna iracunde rabioseve fecerunt. Ego ne Torquatum quidem illum, qui hoc cognomen invenit, iratum existimo Gallo torquem detraxisse, nec Marcellum apud Clastidium ideo fortem fuisse, quia fuerit iratus. De Africano quidem, quia notior est nobis propter re- 50
centem memoriam, vel jurare possum, non illum iracundia tum inflammatum fuisse, quum in acie M. Allienum Pelignum scuto protexerit gladiumque hosti in pectus infixerit. De L. Bruto fortasse dubitarim, an propter infinitum odium tyranni effrenatius in Aruntem invaserit; video enim utrumque cominus ictu cecidisse contrario. Quid igitur huc adhibetis iram? an fortitudo, nisi insanire cœpit, impetus suos non habet? Quid? Herculem, quem in cælum ista ipsa, quam vos iracundiam esse vultis, sustulit fortitudo, iratumne censes conflixisse cum Erymanthio apro aut leone Nemeæo? an etiam Theseus Marathonii tauri cornua comprehendit iratus? Vide, ne fortitudo minime sit rabiosa, sitque iracundia tota levitatis. Neque enim est ulla fortitudo, quæ rationis est expers.

XXIII. Contemnendæ res humanæ sunt, negligenda 51
mors est, patibiles et dolores et labores putandi. Hæc quum constituta sunt judicio atque sententia, tum est robusta illa et stabilis fortitudo, nisi forte, quæ vehementer, acriter, animose fiunt, iracunde fieri suspicamur. Mihi ne Scipio quidem ille, pontifex maximus, qui hoc Stoicorum verum esse declaravit, numquam privatum esse sapientem, iratus videtur fuisse Ti. Graccho tum, quum consulem languentem reliquit atque ipse privatus, ut si consul esset, qui rem publicam salvam esse vellet, se sequi jussit. Nescio, ecquid ipsi nos fortiter in 52
re publica fecerimus; si quid fecimus, certe irati non fecimus.

An est quicquam similius insaniæ quam ira? quam bene Ennius *initium* dixit *insaniæ*. Color, vox, oculi,

spiritus, impotentia dictorum ac factorum quam partem habent sanitatis? Quid Achille Homerico fœdius, quid Agamemnone in jurgio? nam Ajacem quidem ira ad furorem mortemque perduxit. Non igitur desiderat fortitudo advocatam iracundiam; satis est instructa, parata, armata per sese. Nam isto modo quidem licet dicere, utilem vinolentiam ad fortitudinem, utilem etiam dementiam, quod et insani et ebrii multa faciunt sæpe vehementius. Semper Ajax fortis, fortissimus tamen in furore:

Nam fácinus fecit máxumum, quum, Dánais inclinántibus,
53 Summám rem perfecít manu, restítuit prœlium insániens.

XXIV. Dicamus igitur utilem insaniam? Tracta definitiones fortitudinis: intelliges, eam stomacho non egere. Fortitudo est igitur affectio animi legi summæ in perpetiendis rebus obtemperans, vel conservatio stabilis judicii in eis rebus, quæ formidolosæ videntur, subeundis et repellendis, vel scientia rerum formidolosarum contrariarumque aut omnino negligendarum conservans earum rerum stabile judicium, vel brevius, ut Chrysippus,—nam superiores definitiones erant Sphæri, hominis in primis bene definientis, ut putant Stoici; sunt enim omnino omnes fere similes, sed declarant communes notiones alia magis alia;—quo modo igitur Chrysippus? Fortitudo est, inquit, scientia rerum perferendarum vel affectio animi in patiendo ac perferendo summæ legi parens sine timore. Quamvis licet insectemur istos, ut Carneades solebat: metuo, ne soli philosophi sint. Quæ enim istarum definitionum non aperit notionem nostram, quam habemus omnes de fortitudine tectam atque involutam? qua aperta, quis est, qui aut bellatori aut imperatori aut oratori quærat aliquid neque eos existimet sine rabie quicquam fortiter facere posse?

54 Quid? Stoici, qui omnes insipientes insanos esse dicunt, nonne ista colligunt? Remove perturbationes maximeque iracundiam: jam videbuntur monstra dicere. Nunc autem ita disserunt, sic se dicere, omnes stultos insanire, ut male olere omne cœnum.—At non semper. —Commove, senties. Sic iracundus non semper iratus est; lacesse, jam videbis furentem.

Quid? ista bellatrix iracundia, quum domum rediit, qualis est cum uxore, cum liberis, cum familia? an tum

quoque est utilis? Est igitur aliquid, quod perturbata mens melius possit facere quam constans? an quisquam potest sine perturbatione mentis irasci? Bene igitur nostri, quum omnia essent in *moribus* vitia, quod nullum erat iracundia fœdius, iracundos solos *morosos* nominaverunt.

XXV. Oratorem vero irasci minime decet, simulare 55
non dedecet. An tibi irasci tum videmur, quum quid in caussis acrius et vehementius dicimus? quid? quum jam rebus transactis et præteritis orationes scribimus, num irati scribimus? *Ecquis hoc animadvertit? vincite!* num aut egisse umquam iratum Æsopum aut scripsisse existimamus iratum Accium? Aguntur ista præclare, et ab oratore quidem melius, si modo est orator, quam ab ullo histrione; sed aguntur leniter et mente tranquilla.

Libidinem vero laudare cujus est libidinis! Themistoclem mihi et Demosthenem profertis, additis Pythagoram, Democritum, Platonem. Quid? vos studia libidinem vocatis? quæ vel optimarum rerum, ut ea sunt, quæ profertis, sedata tamen et tranquilla esse debent. Jam ægritudinem laudare, unam rem maxime detestabilem, quorum est tandem philosophorum? At commode dixit Afranius:

Dúmmodo doleat áliquid, doleat quídlubet.

Dixit enim de adolescente perdito ac dissoluto; nos autem de constanti viro ac sapienti quærimus. Et quidem ipsam illam iram centurio habeat aut signifer vel ceteri, de quibus dici non necesse est, ne rhetorum aperiamus mysteria. Utile est enim, uti motu animi, qui uti ratione non potest; nos autem, ut testificor sæpe, de sapiente quærimus.

XXVI. At etiam æmulari utile est, obtrectare, mise- 56
reri.—Cur misereare potius, quam feras opem, si id facere possis? an sine misericordia liberales esse non possumus? non enim suscipere ipsi ægritudines propter alios debemus, sed alios, si possumus, levare ægritudine. Obtrectare vero alteri aut illa vitiosa æmulatione, quæ rivalitati similis est, æmulari quid habet utilitatis? quum sit æmulantis angi alieno bono, quod ipse non habeat; obtrectantis autem, angi alieno bono, quod id etiam alius

habeat. Qui id approbari possit, ægritudinem suscipere pro experientia, si quid habere velis? nam solum habere
57 velle summa dementia est. Mediocritates autem malorum quis laudare recte possit? Quis enim potest, in quo libido cupiditasve sit, non libidinosus et cupidus esse? in quo ira, non iracundus? in quo angor, non anxius? in quo timor, non timidus? Libidinosum igitur et iracundum et anxium et timidum censemus esse sapientem? De cujus excellentia multa quidem dici quamvis fuse lateque possunt; sed brevissime illo modo, sapientiam esse rerum divinarum et humanarum scientiam cognitionemque, quæ cujusque rei caussa sit. Ex quo efficitur, ut divina imitetur, humana omnia inferiora virtute ducat. In hanc tu igitur, tamquam in mare, quod est ventis subjectum, perturbationem cadere tibi dixisti videri? Quid est, quod tantam gravitatem constantiamque perturbet? an improvisum aliquid aut repentinum? quid potest accidere tale ei, cui nihil, quod homini evenire possit, præmeditatum non sit? Nam quod aiunt, nimia resecari oportere, naturalia relinqui; quid tandem potest esse naturale, quod idem nimium esse possit? Sunt enim omnia ista ex errorum orta radicibus, quæ evellenda et extrahenda penitus, non circumcidenda nec amputanda sunt.

58 XXVII. Sed quoniam suspicor, te non tam de sapiente quam de te ipso quærere (illum enim putas omni perturbatione liberum esse, te vis): videamus, quanta sint, quæ a philosophia remedia morbis animorum adhibeantur. Est enim quædam medicina certe, nec tam fuit hominum generi infensa atque inimica natura, ut corporibus tot res salutares, animis nullam invenerit, de quibus hoc etiam est merita melius, quod corporum adjumenta adhibentur extrinsecus, animorum salus inclusa in his ipsis est. Sed quo major est in eis præstantia et divinior, eo majore indigent diligentia. Itaque bene adhibita ratio cernit, quid optimum sit; neglecta multis
59 implicatur erroribus. Ad te igitur mihi jam convertenda omnis oratio est. Simulas enim quærere te de sapiente; quæris autem fortasse de te.

Earum igitur perturbationum, quas exposui, variæ sunt curationes. Nam neque omnis ægritudo una ratione sedatur. Alia est enim lugenti, alia miseranti aut

invidenti adhibenda medicina. Est etiam in omnibus quattuor perturbationibus illa distinctio: utrum ad universam perturbationem, quæ est adspernatio rationis aut appetitus vehementior, an ad singulas, ut ad metum, libidinem, reliquas, melius adhibeatur oratio, et utrum illudne non videatur ægre ferundum, ex quo suscepta sit ægritudo, an omnium rerum tollenda omnino ægritudo; ut, si quis ægre ferat, se pauperem esse, idne disputes, paupertatem malum non esse, an hominem ægre ferre nihil oportere. Nimirum hoc melius, ne, si forte de paupertate non persuaseris, sit ægritudini concedendum; ægritudine autem sublata propriis rationibus, quibus heri usi sumus, quodam modo etiam paupertatis malum tollitur.

XXVIII. Sed omnis ejus modi perturbatio animi pla- 60
catione abluatur illa quidem, quum doceas, nec bonum illud esse, ex quo lætitia aut libido oriatur, nec malum, ex quo aut metus aut ægritudo. Veruntamen hæc est certa et propria sanatio, si doceas, ipsas perturbationes per se esse vitiosas nec habere quicquam aut naturale aut necessarium; ut ipsam ægritudinem leniri videmus, quum objicimus mærentibus imbecillitatem animi effeminati, quumque eorum gravitatem constantiamque laudamus, qui non turbulente humana patiantur. Quod quidem solet eis etiam accidere, qui illa mala esse censent, ferenda tamen æquo animo arbitrantur. Putat aliquis, esse voluptatem bonum, alius autem, pecuniam: tamen et ille ab intemperantia et hic ab avaritia avocari potest.

Illa autem altera ratio et oratio, quæ simul et opinionem falsam tollit et ægritudinem detrahit, est ea quidem utilior, sed raro proficit neque est ad vulgus adhibenda.
Quædam autem sunt ægritudines, quas levare illa medi- 61
cina nullo modo possit; ut, si quis ægre ferat, nihil in se esse virtutis, nihil animi, nihil officii, nihil honestatis, propter mala is quidem angatur, sed alia quædam sit ad eum admovenda curatio et talis quidem, quæ possit esse omnium, etiam de ceteris rebus discrepantium, philosophorum. Inter omnes enim convenire oportet, commotiones animorum a recta ratione aversas esse vitiosas, ut, etiam si nec mala sint illa, quæ metum ægritudinemve, nec bona, quæ cupiditatem lætitiamve moveant, tamen

sit vitiosa ipsa commotio. Constantem enim quendam volumus, sedatum, gravem, humana omnia prementem illum esse, quem magnanimum et fortem virum dicimus. Talis autem nec mærens nec timens nec cupiens nec gestiens esse quisquam potest. Eorum enim hæc sunt, qui eventus humanos superiores quam suos animos esse dicunt.

62 XXIX. Quare omnium philosophorum, ut ante dixi, una ratio est medendi, ut nihil, quale sit illud, quod perturbet animum, sed de ipsa sit perturbatione dicendum. Itaque primum in ipsa cupiditate, quum id solum agitur, ut ea tollatur, non est quærendum, bonum illud necne sit, quod libidinem moveat, sed libido ipsa tollenda est, ut, sive, quod honestum est, id sit summum bonum, sive voluptas, sive horum utrumque conjunctum, sive tria illa genera bonorum, tamen, etiam si virtutis ipsius vehementior appetitus sit, eadem sit omnibus ad deterrendum adhibenda oratio. Continet autem omnem sedationem animi humana in conspectu posita natura, quæ quo facilius expressa cernatur, explicanda est ora-
63 tione communis condicio lexque vitæ. Itaque non sine caussa, quum Orestem fabulam doceret Euripides, primos tris versus revocasse dicitur Socrates :

> Neque tám terribilis úlla fando orátio est
> Nec sórs nec ira coélitum invectúm malum,
> Quod nón natura humána patiendo éfferat.

Est autem utilis ad persuadendum, ea, quæ acciderint, ferri et posse et oportere, enumeratio eorum, qui tulerunt. Etsi ægritudinis sedatio et hesterna disputatione explicata est et in Consolationis libro, quem in medio (non enim sapientes eramus) mærore et dolore conscripsimus; quodque vetat Chrysippus, ad recentes quasi tumores animi remedium adhibere, id nos fecimus, naturæque vim attulimus, ut magnitudini medicinæ doloris magnitudo concederet.

64 XXX. Sed ægritudini, de qua satis est disputatum, finitimus est metus, de quo pauca dicenda sunt. Est enim metus, ut ægritudo præsentis, sic ille futuri mali. Itaque nonnulli ægritudinis partem quandam metum esse dicebant; alii autem metum præmolestiam appellabant, quod esset quasi dux consequentis molestiæ. Quibus igitur rationibus instantia feruntur, eisdem con-

temnuntur sequentia. Nam videndum est in utrisque, ne quid humile, summissum, molle, effeminatum, fractum abjectumque faciamus. Sed quamquam de ipsius metus inconstantia, imbecillitate, levitate dicendum est, tamen multum prodest, ea, quæ metuuntur, ipsa contemnere. Itaque, sive casu accidit sive consilio, percommode factum est, quod eis de rebus, quæ maxime metuuntur, de morte et de dolore, primo et proximo die disputatum est. Quæ si probata sunt, metu magna ex parte liberati sumus.

XXXI. Ac de malorum opinione hactenus. Videamus 65
nunc de bonorum, id est de lætitia et de cupiditate. Mihi quidem in tota ratione ea, quæ pertinet ad animi perturbationem, una res videtur caussam continere, omnes eas esse in nostra potestate, omnes judicio susceptas, omnes voluntarias. Hic igitur error est eripiendus, hæc detrahenda opinio atque, ut in malis opinatis tolerabilia, sic in bonis sedatiora sunt efficienda ea, quæ magna et lætabilia ducuntur. Atque hoc quidem commune malorum et bonorum, ut, si jam difficile sit persuadere, nihil earum rerum, quæ perturbent animum, aut in bonis aut in malis esse habendum, tamen alia ad alium motum curatio sit adhibenda, aliaque ratione malevolus, alia amator, alia rursus anxius, alia timidus corrigendus.

Atque erat facile, sequentem eam rationem, quæ 66
maxime probatur de bonis et malis, negare umquam lætitia affici posse insipientem, quod nihil umquam haberet boni. Sed loquimur nunc more communi. Sint sane ista bona, quæ putantur, honores, divitiæ, voluptates, cetera; tamen in eis ipsis potiundis exsultans gestiensque lætitia turpis est, ut, si ridere concessum sit, vituperetur tamen cachinnatio. Eodem enim vitio est effusio animi in lætitia, quo in dolore contractio, eademque levitate cupiditas est in appetendo, qua lætitia in fruendo, et ut nimis afflicti molestia, sic nimis elati lætitia jure judicantur leves. Et quum invidere ægritudinis sit, malis autem alienis voluptatem capere lætitiæ: utrumque immanitate et feritate quadam proponenda castigari solet. Atque ut cavere decet, timere non decet; sic gaudere decet, lætari non decet, quoniam docendi caussa a gaudio lætitiam distinguimus.

Illud jam supra diximus, contractionem animi recte 67

fieri numquam posse, elationem posse. Aliter enim Nævianus ille gaudet Hector :

Laétus sum laudári me abs te, páter, a laudató viro ;

aliter ille apud Trabeam :

Léna delenita argento nútum observabít meum,
Quíd velim, quid stúdeam ; adveniens dígito impellam jánuam ;
Forés patebunt. De ímproviso Chrýsis ubi me adspéxerit,
'Alacris obviám mihi veniet, cómplexum exoptáus meum ;
Míhi se dedet.

Quam hæc pulchra putet, ipse jam dicet :

Fórtunam ipsam anteíbo fortunís meis.

68 XXXII. Hæc lætitia quam turpis sit, satis est diligenter attendentem penitus videre. Et ut turpes sunt, qui efferunt se lætitia tum, quum fruuntur Venereis voluptatibus : sic flagitiosi, qui eas inflammato animo concupiscunt. Totus vero iste, qui vulgo appellatur amor (nec hercule invenio, quo nomine alio possit appellari), tantæ levitatis est, ut nihil videam, quod putem conferendum. Quem Cæcilius

——— deúm qui non summúm putet,
Aut stúltum aut rerum esse ímperitum exístimat :
Cui ín manu sit, quem ésse dementém velit,
Quem sápere, quem insaníre, quem in morbum ínjici,
Quem cóntra amari, quem éxpeti, quem arcéssier.

69 O præclaram emendatricem vitæ, poeticam ! quæ amorem, flagitii et levitatis auctorem, in concilio deorum collocandum putet. De comœdia loquor, quæ, si hæc flagitia non probaremus, nulla esset omnino. Quid ait ex tragœdia princeps ille Argonautarum ?

Tú me amoris mágis, quam honoris sérvavisti grátia.

Quid ergo ? hic amor Medeæ quanta miseriarum excitavit incendia ! Atque ea tamen apud alium poetam patri dicere audet, se conjugem habuisse

'Illum, Amor quem déderat, qui plus póllet potiorque ést patre.

70 XXXIII. Sed poetas ludere sinamus, quorum fabulis in hoc flagitio versari ipsum videmus Jovem. Ad magistros virtutis, philosophos, veniamus, qui amorem negant stupri esse et in eo litigant cum Epicuro, non multum, ut opinio mea fert, mentiente. Quis est enim iste amor

amicitiæ? cur neque deformem adolescentem quisquam amat neque formosum senem? Mihi quidem hæc in Græcorum gymnasiis nata consuetudo videtur, in quibus isti liberi et concessi sunt amores. Bene ergo Ennius:

Flágiti princípium est nudare ínter cives córpora.

Qui ut sint, quod fieri posse video, pudici: solliciti tamen et anxii sunt, eoque magis, quod se ipsi continent et coercent. Atque, ut muliebres amores omittam, quibus 71
majorem licentiam natura concessit, quis aut de Ganymedi raptu dubitat, quid poetæ velint? aut non intelligit, quid apud Euripidem et loquatur et cupiat Laius? quid denique homines doctissimi et summi poetæ de se ipsis et carminibus edant et cantibus? Fortis vir in sua re publica cognitus, quæ de juvenum amore scribit Alcæus! nam Anacreontis quidem tota poesis est amatoria. Maxime vero omnium flagrasse amore Rheginum Ibycum, apparet ex scriptis.

XXXIV. Atque horum omnium libidinosos esse amores videmus. Philosophi sumus exorti (et auctore quidem nostro Platone, quem non injuria Dicæarchus accusat), qui amori auctoritatem tribueremus. Stoici 72
vero et sapientem amaturum esse dicunt, et amorem ipsum conatum amicitiæ faciendæ ex pulchritudinis specie definiunt. Qui si quis est in rerum natura sine sollicitudine, sine desiderio, sine cura, sine suspirio, sit sane; vacat enim omni libidine; hæc autem de libidine oratio est. Sin autem est aliquis amor, ut est certe, qui nihil absit aut non multum ab insania, qualis in Leucadia est:

—— Síquidem sit quisquám deus,
Cui égo sim curæ . . .

At id erat deis omnibus curandum, quem ad modum hic 73
frueretur voluptate amatoria!

Heu me ínfelicem!

Nihil verius. Probe et ille:

—— Sánusne es, qui témere lamentáre?

Hic insanus videtur etiam suis. At quas tragœdias efficit!

Te, Apóllo sancte, fér opem! teque, omnípotens Neptune, invoco;
Vosque ádeo venti!

Mundum totum se ad amorem suum sublevandum conversurum putat; Venerem unam excludit ut iniquam:

—— Nam quíd ego te appellém, Venus?

Eam præ libidine negat curare quicquam. Quasi vero ipse non propter libidinem tanta flagitia et faciat et dicat.

74 XXXV. Sic igitur affecto hæc adhibenda curatio est, ut et illud, quod cupiat, ostendat quam leve, quam contemnendum, quam nihili sit omnino, quam facile vel aliunde vel alio modo perfici vel omnino negligi possit. Abducendus etiam est nonnumquam ad alia studia, sollicitudines, curas, negotia; loci denique mutatione, tamquam ægroti non convalescentes, sæpe curandus est.

75 Etiam novo quidam amore veterem amorem, tamquam clavo clavum, ejiciendum putant. Maxime autem admonendus, quantus sit furor amoris. Omnibus enim ex animi perturbationibus est profecto nulla vehementior, ut, si jam ipsa illa accusare nolis, stupra dico et corruptelas et adulteria, incesta denique, quorum omnium accusabilis est turpitudo,—sed ut hæc omittas, perturbatio ipsa mentis in amore fœda per se est.

76 Nam ut illa præteream, quæ sunt furoris, hæc ipsa per sese quam habent levitatem, quæ videntur esse mediocria!

——————————— injúriæ,
Suspíciones, ínimicitiæ, indúciæ,
Bellúm, pax rursum. Incérta hæc si tu póstules
Ratióne certa fácere, nihilo plús agas,
Quam sí des operam, ut cúm ratione insáuias.

Hæc inconstantia mutabilitasque mentis, quem non ipsa pravitate deterreat? Est enim illud, quod in omni perturbatione dicitur, demonstrandum, nullam esse nisi opinabilem, nisi judicio susceptam, nisi voluntariam. Etenim si naturalis amor esset, et amarent omnes et semper amarent et idem amarent, neque alium pudor, alium cogitatio, alium satietas deterreret.

77 XXXVI. Ira vero, quæ, quam diu perturbat animum, dubitationem insaniæ non habet—cujus impulsu exsistit etiam inter fratres tale jurgium:

Quis hómo te exsuperávit usquam géntium impudéntia?
Quis aútem malitiá te?

Nosti, quæ sequuntur; alternis enim versibus intorquentur inter fratres gravissimæ contumeliæ, ut facile appareat, Atrei filios esse, ejus qui meditatur pœnam in fratrem novam:

> Majór mihi moles, május miscendúm malum,
> Qui illíus acerbum cór contundam et cómprimam.

Quo igitur hæc erumpit moles? Audi Thyestem:

> 'Impius hortatúr me frater, út meos malís miser
> Mándarem natós ——

Eorum viscera apponit. Quid est enim, quo non progrediatur eodem ira, quo furor? Itaque iratos proprie dicimus exisse de potestate, id est de consilio, de ratione, de mente; horum enim potestas in totum animum esse debet. His aut subtrahendi sunt ei, in quos im- 78
petum conantur facere, dum se ipsi colligant (quid est autem se ipsum colligere, nisi dissipatas animi partes rursum in suum locum cogere?) aut rogandi orandique sunt, ut, si quam habent ulciscendi vim, differant in tempus aliud, dum defervescat ira. Defervescere autem certe significat ardorem animi invita ratione excitatum. Ex quo illud laudatur Archytæ, qui quum villico factus esset iratior, *Quo te modo*, inquit, *accepissem, nisi iratus essem!*

XXXVII. Ubi sunt ergo isti, qui iracundiam utilem 79
dicunt (potest utilis esse insania?) aut naturalem? An quicquam est secundum naturam, quod fit repugnante ratione? Quo modo autem, si naturalis esset ira, aut alius alio magis iracundus esset? aut finem haberet prius, quam esset ulta, ulciscendi libido? aut quemquam pœniteret, quod fecisset per iram? ut Alexandrum regem videmus, qui quum interemisset Clitum, familiarem suum, vix a se manus abstinuit; tanta vis fuit pœnitendi. Quibus cognitis, quis est, qui dubitet, quin hic quoque motus animi sit totus opinabilis ac voluntarius? Quis enim dubitarit, quin ægrotationes animi, qualis est avaritia, gloriæ cupiditas, ex eo, quod magni æstimetur ea res, ex qua animus ægrotat, oriantur? Unde intelligi debet, perturbationem quoque omnem esse in opinione. Et si 80
fidentia, id est firma animi confisio, scientia quædam est et opinio gravis non temere assentientis, metus quoque

est diffidentia exspectati et impendentis mali; et si spes est exspectatio boni, mali exspectationem esse necesse est metum. Ut igitur metus, sic reliquæ perturbationes sunt in malo. Ergo ut constantia scientiæ, sic perturbatio erroris est. Qui autem natura dicuntur iracundi aut misericordes aut invidi aut tale quid, ei sunt constituti quasi mala valetudine animi, sanabiles tamen; ut Socrates dicitur. Quum multa in conventu vitia collegisset in eum Zopyrus, qui se naturam cujusque ex forma perspicere profitebatur, derisus est a ceteris, qui illa in Socrate vitia non agnoscerent, ab ipso autem Socrate sublevatus, quum illa sibi insita, sed ratione a se dejecta diceret.

81 Ergo ut optima quis valetudine affectus potest videri, at natura ad aliquem morbum proclivior: sic animus alius ad alia vitia propensior. Qui autem non natura, sed culpa vitiosi esse dicuntur, eorum vitia constant e falsis opinionibus rerum bonarum et malarum, ut sit alius ad alios motus perturbationesque proclivior. Inveteratio autem, ut in corporibus, ægrius depellitur quam perturbatio, citiusque repentinus oculorum tumor sanatur, quam diuturna lippitudo depellitur.

82 XXXVIII. Sed cognita jam caussa perturbationum, quæ omnes oriuntur ex judiciis opinionum et voluntatibus, sit jam hujus disputationis modus. Scire autem nos oportet, cognitis, quoad possunt ab homine cognosci, bonorum et malorum finibus, nihil a philosophia posse aut majus aut utilius optari, quam hæc, quæ a nobis hoc quatriduo disputata sunt. Morte enim contempta et dolore ad patiendum levato, adjunximus sedationem ægritudinis, qua nullum homini malum majus est. Etsi enim omnis animi perturbatio gravis est nec multum differt ab amentia, tamen ita ceteros, quum sunt in aliqua perturbatione aut metus aut lætitiæ aut cupiditatis, commotos modo et perturbatos dicere solemus; at eos, qui se ægritudini dediderunt, miseros, afflictos, ærumnosos,
83 calamitosos. Itaque non fortuito factum videtur, sed a te ratione propositum, ut separatim de ægritudine et de ceteris perturbationibus disputaremus; in ea est enim fons miseriarum et caput.

Sed et ægritudinis et reliquorum animi morborum una sanatio est, omnes opinabiles esse et voluntarios, ea reque suscipi, quod ita rectum esse videatur. Hunc errorem, quasi radicem malorum omnium, stirpitus philosophia se extracturam pollicetur. Demus igitur nos 84
huic excolendos patiamurque nos sanari. His enim malis insidentibus, non modo beati, sed ne sani quidem esse possumus. Aut igitur negemus, quicquam ratione confici, quum contra nihil sine ratione recte fieri possit, aut, quum philosophia ex rationum collatione constet, ab ea, si et boni et beati volumus esse, omnia adjumenta et auxilia petamus bene beateque vivendi.

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## LIBER QUINTUS.

I. QUINTUS hic dies, Brute, finem faciet Tusculanarum 1
disputationum, quo die est a nobis ea de re, quam tu ex omnibus maxime probas, disputatum. Placere enim tibi admodum, sensi et ex eo libro, quem ad me accuratissime scripsisti, et ex multis sermonibus tuis, virtutem ad beate vivendum se ipsa esse contentam. Quod etsi difficile est probatu propter tam varia et tam multa tormenta fortunæ, tale tamen est, ut elaborandum sit, quo facilius probetur; nihil est enim omnium, quæ in philosophia tractantur, quod gravius magnificentiusque dicatur. Nam quum ea caussa impulerit eos, qui primi 2
se ad philosophiæ studium contulerunt, ut, omnibus rebus posthabitis, totos se in optimo vitæ statu exquirendo collocarent: profecto spe beate vivendi tantam in eo studio curam operamque posuerunt. Quodsi ab iis inventa et perfecta virtus est et si præsidii ad beate vivendum in virtute satis est: quis est, qui non præclare et ab illis positam et a nobis susceptam operam philosophandi arbitretur? Sin autem virtus subjecta sub varios incertosque casus famula fortunæ est nec tantarum virium est, ut se ipsa tueatur: vereor, ne non tam virtutis fiducia nitendum nobis ad spem beate vivendi, quam vota facienda videantur. Equidem eos 3
casus, in quibus me fortuna vehementur exercuit, mecum

ipse considerans huic incipio sententiæ diffidere interdum et humani generis imbecillitatem fragilitatemque extimescere. Vereor enim, ne natura, quum corpora nobis infirma dedisset iisque et morbos insanabiles et dolores intolerabiles adjunxisset, animos quoque dederit et corporum doloribus congruentes et separatim suis
4 angoribus et molestiis implicatos. Sed in hoc me ipse castigo, quod ex aliorum et ex nostra fortasse mollitia, non ex ipsa virtute, de virtutis robore existimo. Illa enim, si modo est ulla virtus, quam dubitationem avunculus tuus, Brute, sustulit, omnia, quæ cadere in hominem possunt, subter se habet eaque despiciens casus contemnit humanos culpaque omni carens præter se ipsam nihil censet ad se pertinere. Nos autem, omnia adversa quum venientia metu augentes, tum mærore præsentia, rerum naturam quam errorem nostrum damnare malumus.

5 II. Sed et hujus culpæ et ceterorum vitiorum peccatorumque nostrorum omnis a philosophia petenda correctio est. Cujus in sinum quum a primis temporibus ætatis nostra voluntas studiumque nos compulisset, his gravissimis casibus in eundem portum, ex quo eramus egressi, magna jactati tempestate confugimus. O vitæ philosophia dux! o virtutis indagatrix expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset? Tu urbes peperisti, tu dissipatos homines in societatem vitæ convocasti, tu eos inter se primo domiciliis, deinde conjugiis, tum litterarum et vocum communione junxisti, tu inventrix legum, tu magistra morum et disciplinæ fuisti. Ad te confugimus, a te opem petimus, tibi nos, ut antea magna ex parte, sic nunc penitus totosque tradimus. Est autem unus dies bene et ex præceptis tuis actus peccanti immortalitati anteponendus. Cujus igitur potius opibus utamur quam tuis? quæ et vitæ tranquillitatem largita
6 nobis es et terrorem mortis sustulisti. Ac philosophia quidem tantum abest, ut proinde, ac de hominum est vita merita, laudetur, ut a plerisque neglecta, a multis etiam vituperetur. Vituperare quisquam vitæ parentem et hoc parricidio se inquinare audet? et tam impie ingratus esse, ut eam accuset, quam vereri deberet, etiam si minus percipere potuisset? Sed, ut opinor, hic error

et hæc indoctorum animis offusa caligo est, quod tam longe retro respicere non possunt nec eos, a quibus vita hominum instructa primis sit, fuisse philosophos arbitrantur.

III. Quam rem antiquissimam quum videamus, no- 7
men tamen esse confitemur recens. Nam sapientiam quidem ipsam quis negare potest non modo re esse antiquam, verum etiam nomine? quæ divinarum humanarumque rerum, tum initiorum caussarumque cujusque rei cognitione hoc pulcherrimum nomen apud antiquos assequebatur. Itaque et illos septem, qui a Græcis *σοφοί*, sapientes a nostris et habebantur et nominabantur, et multis ante sæculis Lycurgum, cujus temporibus Homerus etiam fuisse ante hanc Urbem conditam traditur, et jam heroicis ætatibus Ulixem et Nestorem accepimus et fuisse et habitos esse sapientes. Nec vero 8
Atlas sustinere cælum, nec Prometheus affixus Caucaso, nec stellatus Cepheus cum uxore, genero, filia traderetur, nisi cælestium divina cognitio nomen eorum ad errorem fabulæ traduxisset. A quibus ducti deinceps omnes, qui in rerum contemplatione studia ponebant, sapientes et habebantur et nominabantur, idque eorum nomen usque ad Pythagoræ manavit ætatem, quem, ut scribit auditor Platonis, Ponticus Heraclides, vir doctus in primis, Phliuntem ferunt venisse, eumque cum Leonte principe Phliasiorum docte et copiose disseruisse quædam. Cujus ingenium et eloquentiam quum admiratus esset Leon, quæsivisse ex eo, qua maxime arte confideret; at illum, artem quidem se scire nullam, sed esse *philosophum;* admiratum Leontem novitatem nominis quæsivisse, quinam essent philosophi et quid inter eos et reliquos interesset; Pythagoram autem respondisse, 9
similem sibi videri vitam hominum et mercatum eum, qui haberetur maximo ludorum apparatu totius Græciæ celebritate; nam ut illic alii corporibus exercitatis gloriam et nobilitatem coronæ peterent, alii emendi aut vendendi quæstu et lucro ducerentur, esset autem quoddam genus eorum, idque vel maxime ingenuum, qui nec plausum nec lucrum quærerent, sed visendi caussa venirent studioseque perspicerent, quid ageretur et quo modo: item nos, quasi in mercatus quandam celebritatem ex urbe aliqua, sic in hanc vitam ex alia vita et

natura profectos alios gloriæ servire, alios pecuniæ; raros esse quosdam, qui ceteris omnibus pro nihilo habitis rerum naturam studiose intuerentur; hos se appellare sapientiæ studiosos, id est enim philosophos; et ut illic liberalissimum esset spectare nihil sibi acquirentem, sic in vita longe omnibus studiis contemplationem rerum cognitionemque præstare.

10 IV. Nec vero Pythagoras nominis solum inventor, sed rerum etiam ipsarum amplificator fuit. Qui quum post hunc Phliasium sermonem in Italiam venisset, exornavit eam Græciam, quæ Magna dicta est, et privatim et publice præstantissimis et institutis et artibus. Cujus de disciplina aliud tempus fuerit fortasse dicendi. Sed ab antiqua philosophia usque ad Socratem, qui Archelaum Anaxagoræ discipulum audierat, numeri motusque tractabantur, et unde omnia orerentur quove reciderent; studioseque ab iis siderum magnitudines, intervalla, cursus anquirebantur et cuncta cælestia. Socrates autem primus philosophiam devocavit e cælo et in urbibus collocavit et in domus etiam introduxit et coegit de vita et
11 moribus rebusque bonis et malis quærere. Cujus multiplex ratio disputandi rerumque varietas et ingenii magnitudo, Platonis memoria et litteris consecrata, plura genera effecit dissentientium philosophorum. E quibus nos id potissimum consecuti sumus, quo Socratem usum arbitrabamur, ut nostram ipsi sententiam tegeremus, errore alios levaremus et in omni disputatione, quid esset simillimum veri, quæreremus. Quem morem quum Carneades acutissime copiosissimeque tenuisset, fecimus et alias sæpe et nuper in Tusculano, ut ad eam consuetudinem disputaremus. Et quatridui quidem sermonem superioribus ad te perscriptum libris misimus; quinto autem die, quum eodem in loco consedissemus, sic est propositum, de quo disputaremus.

12 V. *A.* Non mihi videtur, ad beate vivendum satis posse virtutem. *M.* At hercule Bruto meo videtur, cujus ego judicium, pace tua dixerim, longe antepono tuo. *A.* Non dubito, nec id nunc agitur, tu illum quantum ames, sed hoc, quod mihi dixi videri, quale sit; de quo a te disputari volo. *M.* Nempe negas, ad beate vivendum satis posse virtutem? *A.* Prorsus nego. *M.* Quid? ad recte, honeste, laudabiliter, postre-

mo ad bene vivendum satisne est præsidii in virtute? *A.* Certe satis. *M.* Potes igitur aut, qui male vivat, non eum miserum dicere, aut quem bene fateare, eum negare beate vivere? *A.* Quidni possim? nam etiam in tormentis recte, honeste, laudabiliter et ob eam rem bene vivi potest, dummodo intelligas, quid nunc dicam bene. Dico enim constanter, graviter, sapienter, fortiter. Hæc etiam in eculeum conjiciuntur, quo vita 13
non adspirat beata. *M.* Quid igitur? solane beata vita, quæso, relinquitur extra ostium limenque carceris, quum constantia, gravitas, fortitudo, sapientia reliquæque virtutes rapiantur ad tortorem nullumque recusent nec supplicium nec dolorem? *A.* Tu, si quid es facturus, nova aliqua conquiras oportet. Ista me minime movent, non solum quia pervulgata sunt, sed multo magis, quia, tamquam levia quædam vina nihil valent in aqua, sic Stoicorum ista magis gustata quam potata delectant. Velut iste chorus virtutum in eculeum impositus imagines constituit ante oculos cum amplissima dignitate, ut ad eas cursim perrectura nec eas beata vita
a se desertas passura videatur. Quum autem animum 14
ab ista pictura imaginibusque virtutum ad rem veritatemque traduxeris, hoc nudum relinquitur, possitne quis beatus esse, quam diu torqueatur. Quam ob rem hoc nunc quæramus; virtutes autem, noli vereri, ne expostulent et querantur se a beata vita esse relictas; si enim nulla virtus prudentia vacat, prudentia ipsa hoc videt, non omnes bonos esse etiam beatos, multaque de M. Atilio, Q. Cæpione, M'. Aquilio recordatur, beatamque vitam (si imaginibus potius uti quam rebus ipsis placet) conantem ire in eculeum retinet ipsa prudentia negatque ei cum dolore et cruciatu quicquam esse commune.

VI. *M.* Facile patior te isto modo agere, etsi ini- 15
quum est præscribere mihi te, quem ad modum a me disputari velis. Sed quæro, utrum aliquid actum superioribus diebus an nihil arbitremur? *A.* Actum vero et aliquantum quidem. *M.* Atqui si ita est, profligata jam hæc et pæne ad exitum adducta quæstio est. *A.* Quo tandem modo? *M.* Quia motus turbulenti jactationesque animorum incitatæ et impetu inconsiderato elatæ, rationem omnem repellentes, vitæ beatæ nullam

partem relinquunt. Quis enim potest mortem aut dolorem metuens, quorum alterum sæpe adest, alterum semper impendet, esse non miser? Quid? si idem (quod plerumque fit) paupertatem, ignominiam, infamiam timet, si debilitatem, cæcitatem, si denique (quod non singulis hominibus, sed potentibus populis sæpe contigit) servitutem: potest ea timens esse quisquam
16 beatus? Quid? qui non modo ea futura timet, verum etiam fert sustinetque præsentia? Adde eodem exsilia, luctus, orbitates; qui rebus his fractus ægritudine eliditur, potest tandem esse non miserrimus? Quid vero? illum, quem libidinibus inflammatum et furentem, videmus, omnia rabide appetentem cum inexplebili cupiditate, quoque affluentius voluptates undique hauriat, eo gravius ardentiusque sitientem, nonne recte miserrimum dixeris? Quid? elatus ille levitate inanique lætitia exsultans et temere gestiens nonne tanto miserior, quanto sibi videtur beatior? Ergo, ut hi miseri, sic contra illi beati, quos nulli metus terrent, nullæ ægritudines exedunt; nullæ libidines incitant, nullæ futiles lætitiæ exsultantes languidis liquefaciunt voluptatibus. Ut maris igitur tranquillitas intelligitur, nulla ne minima quidem aura fluctus commovente: sic animi quietus et placatus status cernitur, quum perturbatio nulla est,
17 qua moveri queat. Quod si est: qui vim fortunæ, qui omnia humana, quæcunque accidere possunt, tolerabilia ducat, ex quo nec timor eum nec angor attingat, idemque si nihil concupiscat, nulla efferatur animi inani voluptate, quid est, cur is non beatus sit? et si hæc virtute efficiuntur, quid est, cur virtus ipsa per se non efficiat beatos?

VII. *A.* Atqui alterum dici non potest, quin ii, qui nihil metuant, nihil angantur, nihil concupiscant, nulla impotenti lætitia efferantur, beati sint; itaque id tibi concedo; alterum autem jam integrum non est. Superioribus enim disputationibus effectum est, vacare omni
18 animi perturbatione sapientem. *M.* Nimirum igitur confecta res est; videtur enim ad exitum venisse quæstio. *A.* Propemodum id quidem. *M.* Veruntamen mathematicorum iste mos est, non est philosophorum. Nam geometræ quum aliquid docere volunt, si quid ad eam rem pertinet eorum, quæ ante docuerunt, id sumunt

pro concesso et probato; illud modo explicant, de quo ante nihil scriptum est. Philosophi, quamcunque rem habent in manibus, in eam, quæ conveniunt, congerunt omnia, etsi alio loco disputata sunt. Quod ni ita esset, cur Stoicus, si esset quæsitum, satisne ad beate vivendum virtus posset, multa diceret? cui satis esset respondere, se ante docuisse, nihil bonum esse, nisi quod honestum esset, hoc probato consequens esse, beatam vitam virtute esse contentam, et quomodo hoc sit consequens illi, sic illud huic, ut, si beata vita virtute contenta sit, nisi honestum quod sit, nihil aliud sit bonum. Sed tamen non 19
agunt sic. Nam et de honesto et de summo bono separatim libri sunt, et quum ex eo efficiatur, satis magnam in virtute ad beate vivendum esse vim, nihilo minus hoc agunt separatim. Propriis enim et suis argumentis et admonitionibus tractanda quæque res est, tanta præsertim. Cave enim putes, ullam in philosophia vocem emissam clariorem ullumve esse philosophiæ promissum uberius aut majus. Nam quid profitetur? o dii boni! perfecturam se, qui legibus suis paruisset, ut esset contra fortunam semper armatus, ut omnia præsidia haberet in se bene beateque vivendi, ut esset semper denique beatus. Sed videro, quid efficiat. Tantisper 20
hoc ipsum magni æstimo, quod pollicetur. Nam Xerxes quidem refertus omnibus præmiis donisque fortunæ, non equitatu, non pedestribus copiis, non navium multitudine, non infinito pondere auri contentus, præmium proposuit, qui invenisset novam voluptatem. Qua ipsa non fuit contentus, neque enim umquam finem inveniet libido. Nos vellem præmio elicere possemus, qui nobis aliquid attulisset, quo hoc firmius crederemus.

VIII. *A.* Vellem id quidem; sed habeo paullum, 21
quod requiram. Ego enim assentior, eorum, quæ posuisti, alterum alteri consequens esse, ut, quemadmodum, si, quod honestum sit, id solum sit bonum, sequatur, vitam beatam virtute confici, sic, si vita beata in virtute sit, nihil esse nisi virtutem bonum. Sed Brutus tuus, auctore Aristo et Antiocho, non sentit hoc; putat enim, etiam si sit bonum aliquod præter virtutem. *M.* Quid 22
igitur? contra Brutumne me dicturum putas? *A.* Tu vero, ut videtur; nam præfinire non est meum. *M.* Quid cuique igitur consentaneum sit, alio loco. Nam

ista mihi et cum Antiocho sæpe et cum Aristo nuper, quum Athenis imperator apud eum deversarer, dissensio fuit. Mihi enim non videbatur quisquam esse beatus posse, quum in malis esset; in malis autem sapientem esse posse, si essent ulla corporis aut fortunæ mala. Dicebantur hæc, quæ scriptitavit etiam Antiochus locis pluribus, virtutem ipsam per se beatam vitam efficere posse neque tamen beatissimam; deinde ex majore parte plerasque res nominari, etiam si quæ pars abesset; ut vires, ut valetudinem, ut divitias, ut honorem, ut gloriam, quæ genere, non numero cernerentur: item beatam vitam, etiam si ex aliqua parte clauderet, tamen ex multo majore parte obtinere nomen suum.

23 Hæc nunc enucleare non ita necesse est, quamquam non constantissime dici mihi videntur. Nam et qui beatus est, non intelligo, quid requirat, ut sit beatior (si est enim, quod desit, ne beatus quidem est), et quod ex majore parte unam quamque rem appellari spectarique dicunt, est, ubi id isto modo valeat. Quum vero tria genera malorum esse dicant: qui duorum generum malis omnibus urgeatur, ut omnia adversa sint in fortuna, omnibus oppressum corpus et confectum doloribus, huic paullumne ad beatam vitam deesse dicemus, non modo ad beatissimam?

24 IX. Hoc illud est, quod Theophrastus sustinere non potuit. Nam quum statuisset, verbera, tormenta, cruciatus, patriæ eversiones, exsilia, orbitates magnam vim habere ad male misereque vivendum, non est ausus elate et ample loqui, quum humiliter demisseque sentiret. Quam bene, non quæritur; constanter quidem certe. Itaque mihi placere non solet consequentia reprehendere, quum prima concesseris. Hic autem elegantissimus omnium philosophorum et eruditissimus non magno opere reprehenditur, quum tria genera dicit bonorum; vexatur autem ab omnibus primum in eo libro, quem scripsit de vita beata, in quo multa disputat, quam ob rem is, qui torquetur, qui crucietur, beatus esse non possit; in eo etiam putatur dicere, in rotam beatam vitam non escendere. Non usquam id quidem dicit omnino; sed, quæ dicit, idem valent.

25 Possum igitur, cui concesserim, in malis esse dolores corporis, in malis naufragia fortunæ, huic succensere

dicenti, non omnes bonos esse beatos, quum in omnes bonos ea, quæ ille in malis numerat, cadere possint? Vexatur idem Theophrastus et libris et scholis omnium philosophorum, quod in Callisthene suo laudarit illam sententiam:

Vitám regit fortúna, non sapiéntia.

Negant ab ullo philosopho quicquam dictum esse languidius. Recte id quidem; sed nihil intelligo dici potuisse constantius. Si enim tot sunt in corpore bona, tot extra corpus in casu atque fortuna: nonne consentaneum est, plus fortunam, quæ domina rerum sit et externarum et ad corpus pertinentium, quam consilium valere?

An malumus Epicurum imitari? qui multa præclare 26
sæpe dicit; quam enim sibi constanter convenienterque dicat, non laborat. Laudat tenuem victum. Philosophi id quidem; sed si Socrates aut Antisthenes diceret, non is, qui finem bonorum voluptatem esse dixerit. Negat quemquam jucunde posse vivere, nisi idem honeste, sapienter justeque vivat. Nihil gravius, nihil philosophia dignius, nisi idem hoc ipsum honeste, sapienter, juste ad voluptatem referret. Quid melius, quam, fortunam exiguam intervenire sapienti? sed hoc isne dicit, qui, quum dolorem non modo maximum malum, sed solum malum etiam dixerit, toto corpore opprimi possit doloribus acerrimis tum, quum maxime contra fortunam
glorietur? Quod idem melioribus etiam verbis Metro- 27
dorus: *Occupavi te*, inquit, *fortuna, atque cepi, omnesque aditus tuos interclusi, ut ad me adspirare non posses.* Præclare, si Aristo Chius aut si Stoicus Zeno diceret, qui, nisi quod turpe esset, nihil malum duceret. Tu vero, Metrodore, qui omne bonum in visceribus medullisque condideris et definieris, summum bonum firma corporis affectione exploratagque spe contineri, fortunæ aditus interclusisti? Quo modo? Isto enim bono jam exspoliari potes.

X. Atqui his capiuntur imperiti et propter hujusmodi 28
sententias istorum hominum est multitudo. Acute autem disputantis illud est, non quid quisque dicat, sed quid cuique dicendum sit, videre. Velut in ea ipsa sententia,

quam in hac disputatione suscepimus, omnes bonos semper beatos volumus esse. Quid dicam bonos, perspicuum est; omnibus enim virtutibus instructos et ornatos tum sapientes, tum viros bonos dicimus. Videamus, qui dicendi sint beati. Equidem hos existimo,
29 qui sint in bonis, nullo adjuncto malo. Neque ulla alia huic verbo, quum beatum dicimus, subjecta notio est, nisi, secretis malis omnibus, cumulata bonorum complexio. Hanc assequi virtus, si quicquam præter ipsam boni est, non potest. Aderit enim malorum, si mala illa ducimus, turba quædam, paupertas, ignobilitas, humilitas, solitudo, amissio suorum, graves dolores corporis, perdita valetudo, debilitas, cæcitas, interitus patriæ, exsilium, servitus denique. In his tot et tantis (atque etiam plura possunt accidere) potest esse sapiens. Nam hæc casus importat, qui in sapientem potest incurrere. At si ea mala sunt, quis potest præstare, semper sapientem beatum fore, quum vel in omnibus his uno tempore esse possit?

30 Non igitur facile concedo neque Bruto meo neque communibus magistris nec veteribus illis, Aristoteli, Speusippo, Xenocrati, Polemoni, ut, quum ea, quæ supra enumeravi, in malis numerent, iidem dicant, semper beatum esse sapientem. Quos si titulus hic delectat insignis et pulcher, Pythagora, Socrate, Platone dignissimus, inducant animum, illa, quorum splendore capiuntur, vires, valetudinem, pulchritudinem, divitias, honores, opes contemnere eaque, quæ his contraria sint, pro nihilo ducere: tum poterunt clarissima voce profiteri, se neque fortunæ impetu nec multitudinis opinione nec dolore nec paupertate terreri omniaque sibi in sese esse posita nec esse quicquam extra suam potesta-
31 tem, quod ducant in bonis. Namque et hæc loqui, quæ sunt magni cujusdam et alti viri, et eadem, quæ vulgus, in malis et bonis numerare, concedi nullo modo potest.

Qua gloria commotus Epicurus exoritur, cui etiam, si dis placet, videtur semper sapiens beatus. Hic dignitate hujus sententiæ capitur; sed numquam id diceret, si ipse se audiret. Quid est enim, quod minus conveniat, quam ut is, qui vel summum vel solum malum dolorem esse dicat, idem censeat, *Quam hoc suave est!*

tum quum dolore crucietur, dicturum esse sapientem? Non igitur ex singulis vocibus philosophi spectandi sunt, sed ex perpetuitate atque constantia.

XI. *A.* Adducis me, ut tibi assentiar. Sed tua quo- 32
que, vide, ne desideretur constantia. *M.* Quonam modo? *A.* Quia legi tuum nuper quartum de Finibus. In eo mihi videbare contra Catonem disserens hoc velle ostendere, quod mihi quidem probatur, inter Zenonem et Peripateticos nihil præter verborum novitatem interesse. Quod si ita est, quid est caussæ, quin, si Zenonis rationi consentaneum sit, satis magnam vim in virtute esse ad beate vivendum, liceat idem Peripateticis dicere? rem enim opinor spectari oportere, non verba. *M.* Tu quidem tabellis obsignatis agis mecum et testifi- 33
caris, quid dixerim aliquando aut scripserim. Cum aliis isto modo, qui legibus impositis disputant; nos in diem vivimus; quodcunque nostros animos probabilitate percussit, id dicimus; itaque soli sumus liberi. Veruntamen quoniam de constantia paullo ante diximus, non ego hoc loco id quærendum puto, verumne sit, quod Zenoni placuerit quodque ejus auditori Aristoni, bonum esse solum, quod honestum esset; sed si ita esset, tum ut
totum hoc beate vivere in una virtute poneret. Quare 34
demus hoc sane Bruto, ut sit beatus semper sapiens; quam sibi conveniat, ipse viderit. Gloria quidem hujus sententiæ quis est illo viro dignior? Nos tamen teneamus, ut sit idem beatissimus.

XII. Et si Zeno Citieus, advena quidam et ignobilis verborum opifex, insinuasse se in antiquam philosophiam videtur, hujus sententiæ gravitas a Platonis auctoritate repetatur. Apud quem sæpe hæc oratio usurpata est, ut nihil præter virtutem diceretur bonum. Velut in Gorgia Socrates, quum esset ex eo quæsitum, Archelaum Perdiccæ filium, qui tum fortunatissimus haberetur, nonne beatum putaret? Haud scio, inquit; numquam 35
enim cum eo collocutus sum.—Ain' tu? an aliter id scire non potes?—Nullo modo.—Tu igitur ne de Persarum quidem rege magno potes dicere, beatusne sit?—An ego possim, quum ignorem, quam sit doctus, quam vir bonus?—Quid? tu in eo sitam vitam beatam putas?—Ita prorsus existimo, bonos beatos, improbos miseros.—Miser ergo Archelaus?—Certe, si injustus.—Vide-

turne omnem hic beatam vitam in una virtute ponere?
36 Quid vero? in Epitaphio quo modo idem? Nam cui viro, inquit, ex se ipso apta sunt omnia, quæ ad beate vivendum ferunt, nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventis et errare coguntur, huic optime vivendi ratio comparata est. Hic est ille moderatus, hic fortis, hic sapiens, hic et nascentibus et cadentibus quum reliquis commodis, tum maxime liberis, parebit et obediet præcepto illi veteri; neque enim lætabitur umquam nec mærebit nimis, quod semper
37 in se ipso omnem spem reponet sui. Ex hoc igitur Platonis quasi quodam sancto augustoque fonte nostra omnis manabit oratio.

XIII. Unde igitur ordiri rectius possumus quam a communi parente natura? quæ quicquid genuit, non modo animal, sed etiam quod ita esset ortum e terra, ut stirpibus suis niteretur, in suo quidque genere perfectum esse voluit. Itaque et arbores et vites et ea, quæ sunt humiliora neque se tollere a terra altius possunt, alia semper virent, alia hieme nudata verno tempore tepefacta frondescunt; neque est ullum, quod non ita vigeat interiore quodam motu et suis in quoque seminibus inclusis, ut aut flores aut fruges fundat aut bacas, omniaque in omnibus, quantum in ipsis sit, nulla vi impediente, per-
38 fecta sint. Facilius vero etiam in bestiis, quod iis sensus a natura est datus, vis ipsius naturæ perspici potest. Namque alias bestias nantes aquarum incolas esse voluit, alias volucres cælo frui libero, serpentes quasdam, quasdam esse gradientes, earum ipsarum partim solivagas, partim congregatas, immanes alias, quasdam autem cicures, nonnullas abditas terraque tectas. Atque earum quæque suum tenens munus, quum in disparis animantis vitam transire non possit, manet in lege naturæ.

Et ut bestiis aliud alii præcipui a natura datum est, quod suum quæque retinet nec discedit ab eo: sic homini multo quiddam præstantius; etsi præstantia debent ea dici, quæ habent aliquam comparationem; humanus autem animus decerptus ex mente divina cum alio nullo nisi cum ipso deo, si hoc fas est dictu, comparari potest.
39 Hic igitur si est excultus et si ejus acies ita curata est, ut ne cæcaretur erroribus, fit perfecta mens, id est absoluta ratio, quod est idem virtus. Et si omne beatum

est, cui nihil deest et quod in suo genere expletum atque cumulatum est, idque virtutis est proprium: certe omnes virtutis compotes beati sunt. Et hoc quidem mihi cum Bruto convenit, id est cum Aristotele, Xenocrate, Speusippo, Polemone.

Sed mihi videntur etiam beatissimi. Quid enim deest 40
ad beate vivendum ei, qui confidit suis bonis? aut qui diffidit, beatus esse qui potest? At diffidat necesse est, qui bona dividit tripertito.

XIV. Qui enim poterit aut corporis firmitate aut fortunæ stabilitate confidere? Atqui nisi stabili et fixo et permanente bono beatus esse nemo potest. Quid ergo ejus modi istorum est? ut mihi Laconis illud dictum in hos cadere videatur, qui glorianti cuidam mercatori, quod multas naves in omnem oram maritimam dimisisset: *Non sane optabilis quidem ista*, inquit, *rudentibus apta fortuna.* An dubium est, quin nihil sit habendum in eo genere, quo vita beata compleatur, si id possit amitti? nihil enim interarescere, nihil exstingui, nihil cadere debet eorum, in quibus vita beata consistit. Nam qui timebit, ne quid ex iis deperdat, beatus esse non poterit.
Volumus enim, eum, qui beatus sit, tutum esse, inex- 41
pugnabilem, sæptum atque munitum, non ut parvo metu præditus sit, sed ut nullo. Ut enim innocens is dicitur, non qui leviter nocet, sed qui nihil nocet, sic sine metu is habendus est, non qui parvo metu est, sed qui omnino metu vacat. Quæ est enim alia fortitudo, nisi animi affectio quum in adeundo periculo et in labore ac dolore patiens, tum procul ab omni metu?

Atque hæc certe non ita se haberent, nisi omne bonum 42
in una honestate consisteret. Qui autem illam maxime optatam et expetitam securitatem (securitatem autem nunc appello vacuitatem ægritudinis, in qua vita beata posita est) habere quisquam potest, cui aut adsit aut adesse possit multitudo malorum? Qui autem poterit esse celsus et erectus et ea, quæ homini accidere possunt, omnia parva ducens, qualem sapientem esse volumus, nisi omnia sibi in se posita censebit? An Lacedæmonii, Philippo minitante per litteras, se omnia, quæ conarentur, prohibiturum, quæsiverunt, num se esset etiam mori prohibiturus; vir is, quem quærimus, non multo facilius tali animo reperietur quam civitas universa?

Quid? ad hanc fortitudinem, de qua loquimur, temperantia adjuncta, quæ sit moderatrix omnium commotionum, quid potest ad beate vivendum deesse ei, quem fortitudo ab ægritudine et a metu vindicet, temperantia quum a libidine avocet, tum insolenti alacritate gestire non sinat? Hæc efficere virtutem ostenderem, nisi superioribus diebus essent explicata.

43 XV. Atque quum perturbationes animi miseriam, sedationes autem vitam efficiant beatam, duplexque ratio perturbationis sit, quod ægritudo et metus in malis opinatis, in bonorum autem errore lætitia gestiens libidoque versetur; quum hæc omnia cum consilio et ratione pugnent: his tu tam gravibus concitationibus tamque ipsis inter se dissentientibus atque distractis quem vacuum, solutum, liberum videris, hunc dubitabis beatum dicere? Atqui sapiens semper ita affectus est. Semper igitur sapiens beatus est. Atque etiam omne bonum lætabile est; quod autem lætabile, id prædicandum et præ se ferendum; quod tale autem, id etiam gloriosum; si vero gloriosum, certe laudabile; quod laudabile autem, profecto etiam honestum; quod bonum igitur,
44 id honestum. At quæ isti bona numerant, ne ipsi quidem honesta dicunt. Solum igitur bonum, quod honestum; ex quo efficitur, honestate una vitam contineri beatam. Non sunt igitur ea bona dicenda nec habenda, quibus abundantem licet esse miserrimum.
45 An dubitas, quin præstans valetudine, viribus, forma, acerrimis integerrimisque sensibus; adde etiam, si libet, pernicitatem et velocitatem; da divitias, honores, imperia, opes, gloriam; si fuerit is, qui hæc habet, injustus, intemperans, timidus, hebeti ingenio atque nullo—dubitabisne eum miserum dicere? Qualia igitur ista bona sunt, quæ qui habeat, miserrimus esse possit? Videamus, ne, ut acervus ex sui generis granis, sic beata vita ex sui similibus partibus effici debeat. Quod si ita est, ex bonis, quæ sola honesta sunt, efficiendum est beatum; ea mixta ex dissimilibus si erunt, honestum ex iis effici nihil poterit; quo detracto quid poterit beatum intelligi? Etenim quicquid est, quod bonum sit, id expetendum est; quod autem expetendum, id certe approbandum; quod vero approbaris, id gratum acceptumque habendum; ergo etiam dignitas ei tri-

buenda est. Quod si ita est, laudabile sit necesse est; bonum igitur omne laudabile. Ex quo efficitur, ut, quod sit honestum, id sit solum bonum.

XVI. Quod ni ita tenebimus, multa erunt, quæ nobis 46
bona dicenda sint: omitto divitias, quas quum quivis quamvis indignus habere possit, in bonis non numero; quod enim est bonum, id non quivis habere potest; omitto nobilitatem famamque popularem stultorum improborumque consensu excitatam; hæc, quæ sunt minima, tamen bona dicantur necesse est, candiduli dentes, venusti oculi, color suavis et ea, quæ Anticlea laudat Ulixi pedes abluens,

Lénitudo orátionis, móllitudo córporis;

ea si bona ducemus, quid erit in philosophi gravitate, quam in vulgi opinione stultorumque turba, quod dicatur aut gravius aut grandius?—

At enim eadem Stoici *præcipua* vel *producta* dicunt, 47
quæ bona isti.—Dicunt illi quidem, sed his vitam beatam compleri negant; hi autem sine iis esse nullam putant aut, si sit beata, beatissimam certe negant. Nos autem volumus beatissimam, idque nobis Socratica illa conclusione confirmatur. Sic enim princeps ille philosophiæ disserebat: qualis cujusque animi affectus esset, talem esse hominem; qualis autem homo ipse esset, talem ejus esse orationem; orationi autem facta similia, factis vitam. Affectus autem animi in bono viro laudabilis, et vita igitur laudabilis boni viri, et honesta ergo, quoniam laudabilis. Ex quibus, bonorum beatam vitam esse, concluditur.—Etenim, pro deorum atque hominum fidem! 48
parumne cognitum est superioribus nostris disputationibus, an delectationis et otii consumendi caussa locuti sumus, sapientem ab omni concitatione animi, quam perturbationem voco, semper vacare? semper in animo ejus esse placidissimam pacem? Vir igitur temperatus, constans, sine metu, sine ægritudine, sine alacritate ulla, sine libidine nonne beatus? At semper sapiens talis. Semper igitur beatus. Jam vero qui potest vir bonus non ad id, quod laudabile sit, omnia referre, quæ agit quæque sentit? Refert autem omnia ad beate vivendum; beata igitur vita laudabilis; nec quicquam sine virtute laudabile; beata igitur vita virtute conficitur.

49 XVII. Atque hoc sic etiam concluditur. Nec in misera vita quicquam est prædicabile aut gloriandum, nec in ea, quæ nec misera sit nec beata. Et est in aliqua vita prædicabile aliquid et gloriandum ac præ se ferendum, ut Epaminondas:

> Consiliis nostris laus est attonsa Laconum;

ut Africanus:

> A sole exoriente supra Mæotis paludes
> Nemo est, qui factis æquiperare queat.

50 Quod si est, beata vita glorianda et prædicanda et præ se ferenda est; nihil est enim aliud, quod prædicandum et præ se ferendum sit. Quibus positis intelligis, quid sequatur. Et quidem, nisi ea vita beata est, quæ est eadem honesta, sit aliud necesse est melius vita beata. Quod erit enim honestum, certe fatebuntur esse melius. Ita erit beata vita melius aliquid; quo quid potest dici perversius? Quid? quum fatentur satis magnam vim esse in vitiis ad miseram vitam, nonne fatendum est, eandem vim virtutum esse ad beatam vitam? contrariorum
51 enim contraria sunt consequentia. Quo loco quæro, quam vim habeat libra illa Critolai, qui quum in alteram lancem animi bona imponat, in alteram corporis et externa, tantum propendere illam lancem putet, ut terram et maria deprimat.

XVIII. Quid ergo aut hunc prohibet aut etiam Xenocratem illum, gravissimum philosophorum, exaggerantem tanto opere virtutem, extenuantem cetera et abjicientem, in virtute non beatam modo vitam, sed etiam beatissimam ponere? quod quidem nisi fit, virtutum interitus
52 consequetur. Nam in quem cadit ægritudo, in eundem metum cadere necesse est; est enim metus futuræ ægritudinis sollicita exspectatio; in quem autem metus, in eundem formido, timiditas, pavor, ignavia; ergo, ut idem vincatur interdum nec putet ad se præceptum illud Atrei pertinere:

> Proinde íta parent se in víta, ut vinci nésciant.

Hic autem vincetur, ut dixi, nec modo vincetur, sed etiam serviet. Nos autem virtutem semper liberam vo-
53 lumus, semper invictam. Quæ nisi sunt, sublata virtus est. Atqui si in virtute satis est præsidii ad bene vi-

vendum, satis est etiam ad beate. Satis est enim certe in virtute, ut fortiter vivamus. Si fortiter, etiam ut magno animo, et quidem ut nulla re umquam terreamur semperque simus invicti. Sequitur, ut nihil pœniteat, nihil desit, nihil obstet; ergo omnia profluenter, absolute, prospere, igitur beate. Satis autem virtus ad fortiter vivendum potest; satis ergo etiam ad beate. Etenim 54
ut stultitia, etsi adepta est, quod concupivit, numquam se tamen satis consecutam putat: sic sapientia semper eo contenta est, quod adest, neque eam umquam sui pœnitet.

XIX. Similemne putas C. Lælii unum consulatum fuisse et eum quidem cum repulsa—si, quum sapiens et bonus vir, qualis ille fuit, suffragiis præteritur, non populus a bono consule potius, quam ille a populo, repulsam fert—sed tamen utrum malles te, si potestas esset, semel ut Lælium consulem, an ut Cinnam quater? Non 55
dubito, tu quid responsurus sis; itaque video, cui committam. Non quemvis hoc idem interrogarem; responderet enim alius fortasse, se non modo quattuor consulatus uni anteponere, sed unum diem Cinnæ multorum et clarorum virorum totis ætatibus. Lælius, si digito quem attigisset, pœnas dedisset. At Cinna collegæ sui, consulis Cn. Octavii, præcidi caput jussit, P. Crassi, L. Cæsaris, nobilissimorum hominum, quorum virtus fuerat domi militiæque cognita, M. Antonii, omnium eloquentissimi, quos ego audierim, C. Cæsaris, in quo mihi videtur specimen fuisse humanitatis, salis, suavitatis, leporis. Beatusne igitur, qui hos interfecit? Mihi contra non solum eo videtur miser, quod ea fecit, sed etiam quod ita se gessit, ut ea facere ei liceret. Etsi peccare nemini licet; sed sermonis errore labimur; id enim licere dicimus, quod cuique conceditur. Utrum 56
tandem beatior C. Marius tum, quum Cimbricæ victoriæ gloriam cum collega Catulo communicavit, pæne altero Lælio (nam hunc illi duco simillimum), an quum civili bello victor iratus necessariis Catuli deprecantibus non semel respondit, sed sæpe: *Moriatur!?* In quo beatior ille, qui huic nefariæ voci paruit, quam is, qui tam scelerate imperavit. Nam quum accipere quam facere præstat injuriam, tum morti jam ipsi adventanti paullum procedere obviam, quod fecit Catulus, quam, quod

Marius, talis viri interitu sex suos obruere consulatus et contaminare extremum tempus ætatis.

57 XX. Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, quum quinque et viginti natus annos dominatum occupavisset. Qua pulchritudine urbem, quibus autem opibus præditam servitute oppressam tenuit civitatem! Atqui de hoc homine a bonis auctoribus sic scriptum accepimus, summam fuisse ejus in victu temperantiam, in rebusque gerundis virum acrem et industrium, eundem tamen maleficum natura et injustum. Ex quo omnibus bene veritatem intuentibus videri necesse est miserrimum. Ea enim ipsa, quæ concupierat, ne tum quidem, quum omnia se posse
58 censebat, consequebatur. Qui quum esset bonis parentibus atque honesto loco natus (etsi id quidem alius alio modo tradidit) abundaretque et æqualium familiaritatibus et consuetudine propinquorum, haberet etiam more Græciæ quosdam adolescentes amore conjunctos: credebat eorum nemini, sed iis, quos ex familiis locupletium servos delegerat, quibus nomen servitutis ipse detraxerat, et quibusdam convenis et feris barbaris corporis custodiam committebat. Ita propter injustam dominatus cupiditatem in carcerem quodam modo ipse se incluserat. Quin etiam, ne tonsori collum committeret, tondere filias suas docuit. Ita sordido atque ancillari artificio regiæ virgines, ut tonstriculæ, tondebant barbam et capillum patris. Et tamen ab his ipsis, quum jam essent adultæ, ferrum removit instituitque, ut candentibus juglandium
59 putaminibus barbam sibi et capillum adurerent. Quumque duas uxores haberet, Aristomachen civem suam, Doridem autem Locrensem, sic noctu ad eas ventitabat, ut omnia specularetur et perscrutaretur ante. Et quum fossam latam cubiculari lecto circumdedisset ejusque fossæ transitum ponticulo ligneo conjunxisset, eum ipsum, quum forem cubiculi clauserat, detorquebat. Idemque quum in communibus suggestis consistere non
60 auderet, contionari ex turri alta solebat. Atque is quum pila ludere vellet (studiose enim id factitabat) tunicamque poneret, adolescentulo, quem amabat, tradidisse gladium dicitur. Hic quum quidam familiaris jocans dixisset: *Huic quidem certe vitam tuam committis*, arrisissetque adolescens, utrumque jussit interfici, alterum, quia viam

demonstravisset interimendi sui, alterum, quia dictum id risu approbavisset. Atque eo facto sic doluit, nihil ut tulerit gravius in vita; quem enim vehementer amarat, occiderat. Sic distrahuntur in contrarias partes impotentium cupiditates. Quum huic obsecutus sis, illi est repugnandum. Quamquam hic quidem tyrannus 61
ipse judicavit, quam esset beatus.

XXI. Nam quum quidam ex ejus assentatoribus, Damocles, commemoraret in sermone copias ejus, opes, majestatem dominatus, rerum abundantiam, magnificentiam ædium regiarum, negaretque umquam beatiorem quemquam fuisse: *Visne igitur*, inquit, *o Damocle, quoniam te hæc vita delectat, ipse eadem degustare et fortunam experiri meam?* Quum se ille cupere dixisset, collocari jussit hominem in aureo lecto, strato pulcherrimo textili stragulo magnificis operibus picto, abacosque complures ornavit argento auroque cælato. Tum ad mensam eximia forma pueros delectos jussit consistere eosque nutum illius intuentes diligenter ministrare. Aderant unguenta, coronæ; incendebantur odores; 62
mensæ conquisitissimis epulis exstruebantur. Fortunatus sibi Damocles videbatur. In hoc medio apparatu fulgentem gladium e lacunari seta equina aptum demitti jussit, ut impenderet illius beati cervicibus. Itaque nec pulchros illos ministratores adspiciebat nec plenum artis argentum, nec manum porrigebat in mensam; jam ipsæ defluebant coronæ; denique exoravit tyrannum, ut abire liceret, quod jam beatus nollet esse. Satisne videtur declarasse Dionysius, nihil esse ei beatum, cui semper aliqui terror impendeat? Atque ei ne integrum quidem erat, ut ad justitiam remigraret, civibus libertatem et jura redderet; iis enim se adolescens improvida ætate irretierat erratis eaque commiserat, ut salvus esse non posset, si sanus esse cœpisset.

XXII. Quanto opere vero amicitias desideraret, qua- 63
rum infidelitatem extimescebat, declaravit in Pythagoreis duobus illis, quorum quum alterum vadem mortis accepisset, alter, ut vadem suum liberaret, præsto fuisset ad horam mortis destinatam: *Utinam ego*, inquit, *tertius vobis amicus adscriberer!* Quam huic erat miserum carere consuetudine amicorum, societate victus, sermone omnino familiari! homini præsertim docto a puero et

artibus ingenuis erudito. Musicorum vero perstudiosum, poetam etiam tragicum—quam bonum, nihil ad rem; in hoc enim genere nescio quo pacto magis quam in aliis suum cuique pulchrum est; adhuc neminem cognovi poetam (et mihi fuit cum Aquinio amicitia), qui sibi non optimus videretur: sic se res habet: "te tua, me delectant mea"—sed, ut ad Dionysium redeamus, omni cultu et victu humano carebat; vivebat cum fugitivis, cum facinorosis, cum barbaris; neminem, qui aut libertate dignus esset aut vellet omnino liber esse, sibi amicum arbitrabatur.

64 XXIII. Non ego jam cum hujus vita, qua tætrius, miserius, detestabilius excogitare nihil possum, Platonis aut Archytæ vitam comparabo, doctorum hominum et plane sapientium; ex eadem urbe humilem homunculum a pulvere et radio excitabo, qui multis annis post fuit, Archimedem. Cujus ego quæstor ignoratum ab Syracusanis, quum esse omnino negarent, sæptum undique et vestitum vepribus et dumetis indagavi sepulcrum. Tenebam enim quosdam senariolos, quos in ejus monumento esse inscriptos acceperam, qui declarabant, in summo sepulcro sphæram esse positam cum cylindro.
65 Ego autem, quum omnia collustrarem oculis (est enim ad portas Agragianas magna frequentia sepulcrorum), animum adverti columellam non multum e dumis eminentem, in qua inerat sphæræ figura et cylindri. Atque ego statim Syracusanis (erant autem principes mecum) dixi, me illud ipsum arbitrari esse, quod quærerem. Immissi cum falcibus multi purgarunt et aperuerunt
66 locum. Quo quum patefactus esset aditus, ad adversam basim accessimus. Apparebat epigramma, exesis posterioribus partibus versiculorum dimidiatis fere. Ita nobilissima Græciæ civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset. Sed redeat, unde aberravit, oratio. Quis est omnium, qui modo cum Musis, id est cum humanitate et cum doctrina habeat aliquod commercium, qui se non hunc mathematicum malit quam illum tyrannum? Si vitæ modum actionemque quærimus, alterius mens rationibus agitandis exquirendisque alebatur cum oblectatione sollertiæ, qui est unus suavissimus pastus animorum; alterius in cæde et injuriis cum

et diurno et nocturno metu. Age, confer Democritum, Pythagoram, Anaxagoram, quæ regna, quas opes studiis eorum et delectationibus antepones? Etenim quæ pars 67
optima est in homine, in ea situm esse necesse est illud, quod quæris, optimum. Quid est autem in homine sagaci ac bona mente melius? Ejus bono fruendum est igitur, si beati esse volumus; bonum autem mentis est virtus; ergo hac beatam vitam contineri necesse est. Hinc omnia, quæ pulchra, honesta, præclara sunt (ut supra dixi, sed dicendum idem illud paullo uberius videtur), plena gaudiorum sunt. Ex perpetuis autem plenisque gaudiis quum perspicuum sit vitam beatam exsistere, sequitur, ut ea exsistat ex honestate.

XXIV. Sed ne verbis solum attingamus ea, quæ 68
volumus ostendere, proponenda quædam quasi moventia sunt, quæ nos magis ad cognitionem intelligentiamque convertant. Sumatur enim nobis quidam præstans vir optimis artibus, isque animo parumper et cogitatione fingatur. Primum ingenio eximio sit necesse est; tardis enim mentibus virtus non facile comitatur; deinde ad investigandam veritatem studio incitato. Ex quo triplex ille animi fetus exsistet: unus in cognitione rerum positus et in explicatione naturæ; alter in descriptione expetendarum fugiendarumve rerum; tertius in judicando, quid cuique rei sit consequens, quid repugnans, in quo inest omnis quum subtilitas disserendi, tum veritas judicandi.

Quo tandem igitur gaudio affici necesse est sapientis 69
animum cum his habitantem pernoctantemque curis! ut, quum totius mundi motus conversionesque perspexerit sideraque viderit innumerabilia cælo inhærentia cum ejus ipsius motu congruere certis infixa sedibus; septem alia suos quæque tenere cursus multum inter se aut altitudine aut humilitate distantia, quorum vagi motus rata tamen et certa sui cursus spatia definiant: —horum nimirum adspectus impulit illos veteres et admonuit, ut plura quærerent. Inde est indagatio nata initiorum et tamquam seminum, unde essent omnia orta, generata, concreta, quæque cujusque generis vel inanimi vel animantis vel muti vel loquentis origo, quæ vita, qui interitus quæque ex alio in aliud vicissitudo atque mutatio; unde terra et quibus librata ponderibus, qui-

bus cavernis maria sustineantur; qua omnia delata gravitate medium mundi locum semper expetant, qui est idem infimus in rotundo.

70 XXV. Hæc tractanti animo et noctes et dies cogitanti exsistit illa a deo Delphis præcepta cognitio, ut ipsa se mens agnoscat conjunctamque cum divina mente se sentiat, ex quo insatiabili gaudio compleatur. Ipsa enim cogitatio de vi et natura deorum studium incendit illius æternitatis imitandi neque se in brevitate vitæ collocatam putat, quum rerum caussas alias ex aliis aptas et necessitate nexas videt, quibus ab æterno tempore fluentibus in æternum ratio tamen mensque mode-
71 ratur. Hæc ille intuens atque suspiciens vel potius omnes partes orasque circumspiciens quanta rursus animi tranquillitate humana et citeriora considerat! Hinc illa cognitio virtutis exsistit, efflorescunt genera partesque virtutum, invenitur, quid sit, quod natura spectet extremum in bonis, quid in malis ultimum, quo referenda sint officia, quæ degendæ ætatis ratio deligenda. Quibus et talibus rebus exquisitis hoc vel maxime efficitur, quod hac disputatione agimus, ut virtus ad beate viven-
72 dum sit se ipsa contenta. Sequitur tertia, quæ per omnes partes sapientiæ manat et funditur, quæ rem definit, genera dispertit, sequentia adjungit, perfecta concludit, vera et falsa dijudicat, disserendi ratio et scientia. Ex qua quum summa utilitas exsistit ad res ponderandas, tum maxime ingenua delectatio et digna sapientia. Sed hæc otii. Transeat idem iste sapiens ad rem publicam tuendam. Quid eo possit esse præstantius, quum contineri prudentia utilitatem civium cernat, justitia nihil in suam domum inde derivet, reliquis utatur tot tam variisque virtutibus? Adjunge fructum amicitiarum, in quo doctis positum est quum consilium omnis vitæ consentiens et pæne conspirans, tum summa jucunditas e quotidiano cultu atque victu. Quid hæc tandem vita desiderat, quo sit beatior? cui refertæ tot tantisque gaudiis fortuna ipsa cedat necesse est. Quodsi gaudere talibus bonis animi, id est virtutibus, beatum est, omnesque sapientes his gaudiis perfruuntur: omnes eos beatos esse confiteri, necesse est.

73 XXVI. *A.* Etiamne in cruciatu atque tormentis? *M.* An tu me in viola putabas aut in rosa dicere? An

Epicuro, quia tantummodo induit personam philosophi et sibi ipse hoc nomen inscripsit, dicere licebit (quod quidem, ut habet se res, me tamen plaudente dicit), nullum sapienti esse tempus, etiamsi uratur, torqueatur, secetur, quin possit exclamare : *Quam pro nihilo puto!* quum præsertim omne malum dolore definiat, bonum voluptate, hæc nostra honesta turpia irrideat dicatque, nos in vocibus occupatos inanes sonos fundere, neque quicquam ad nos pertinere, nisi quod aut leve aut asperum in corpore sentiatur ; huic ergo, ut dixi, non multum differenti a judicio ferarum, oblivisci licebit sui ? et tum fortunam contemnere, quum sit omne et bonum ejus et malum in potestate fortunæ ? tum dicere se beatum in summo cruciatu atque tormentis, quum constituerit, non modo summum malum esse dolorem, sed etiam solum ? Nec vero illa sibi remedia compa- 74
ravit ad tolerandum dolorem, firmitatem animi, turpitudinis verecundiam, exercitationem consuetudinemque patiendi, præcepta fortitudinis, duritiam virilem ; sed una se dicit recordatione acquiescere præteritarum voluptatum, ut si quis æstuans, quum vim caloris non facile patiatur, recordari velit, sese aliquando in Arpinati nostro gelidis fluminibus circumfusum fuisse. Non enim video, quo modo sedare possint mala præsentia
præteritæ voluptates. Sed quum is dicat, semper bea- 75
tum esse sapientem, cui dicere hoc, si sibi constare vellet, non liceret : quidnam faciendum est iis, qui nihil expetendum, nihil in bonis ducendum, quod honestate careat, existimant ?

Me quidem auctore etiam Peripatetici veteresque Academici balbutire aliquando desinant aperteque et clara voce audeant dicere, beatam vitam in Phalaridis taurum descensuram.

XXVII. Sint enim tria genera bonorum (ut jam a 76
laqueis Stoicorum, quibus usum me pluribus, quam soleo, intelligo, recedamus), sint sane illa genera bonorum, dum corporis et externa jaceant humi et tantummodo, quia sumenda sint, appellentur bona ; alia autem illa divina longe lateque se pandant cælumque contingant, ut, ea qui adeptus sit, cur eum beatum modo et non beatissimum etiam dixerim ?

Dolorem vero sapiens extimescet. Is enim huic

maxime sententiæ repugnat; nam contra mortem nostram atque nostrorum contraque ægritudinem et reliquas animi perturbationes satis esse videmur superiorum dierum disputationibus armati et parati; dolor esse videtur acerrimus virtuti adversarius, is ardentes faces intentat, is fortitudinem, magnitudinem animi, patien-
77 tiam se debilitaturum minatur; huic igitur succumbet virtus, huic beata sapientis et constantis viri vita cedet. Quam turpe! o dii boni! Pueri Spartiatæ non ingemiscunt verberum dolore laniati. Adolescentium greges Lacedæmone vidimus ipsi incredibili contentione certantes pugnis, calcibus, unguibus, morsu deinque, quum exanimarentur prius, quam victos se faterentur. Quæ barbaria India vastior aut agrestior? In ea tamen gente primum ei, qui sapientes habentur, nudi ætatem agunt et Caucasi nives hiemalemque vim perferunt sine dolore, quumque ad flammam se applicaverunt, sine gemitu
78 aduruntur. Mulieres vero in India, quum est cujus earum vir mortuus, in certamen judiciumque veniunt, quam plurimum ille dilexerit (plures enim singulis solent esse nuptæ); quæ est victrix, ea læta prosequentibus suis una cum viro in rogum imponitur; illa victa mæsta discedit.

Numquam naturam mos vinceret; est enim ea semper invicta; sed nos umbris, deliciis, otio, languore, desidia animum infecimus, opinionibus maloque more delenitum mollivimus. Ægyptiorum morem quis ignorat? quorum imbutæ mentes pravitatis erroribus quamvis carnificinam prius subierint, quam ibim aut aspidem aut felem aut canem aut crocodilum violent, quorum etiam si impru-
79 dentes quidpiam fecerint, pœnam nullam recusent. De hominibus loquor. Quid bestiæ? non frigus, non famem, non montivagos atque silvestres cursus lustrationesque patiuntur? non pro suo partu ita propugnant, ut vulnera excipiant, nullos impetus, nullos ictus reformident? Omitto, quæ perferant quæque patiantur ambitiosi honoris caussa, laudis studiosi gloriæ gratia, amore incensi cupiditatis. Plena vita exemplorum est.

80 XXVIII. Sed adhibeat oratio modum et redeat illuc, unde deflexit. Dabit, dabit, inquam, se in tormenta vita beata, nec, justitiam, temperantiam in primisque fortitudinem, magnitudinem animi, patientiam prosecuta,

quum tortoris os viderit, consistet virtutibusque omnibus sine ullo animi terrore ad cruciatum profectis, resistet extra fores (ut ante dixi) limenque carceris. Quid enim ea fœdius, quid deformius sola relicta, comitatu pulcherrimo segregata? Quod tamen fieri nullo pacto potest. Nec enim virtutes sine beata vita cohærere possunt nec illa sine virtutibus. Itaque eam tergiversari non sinent 81
secumque rapient, ad quemcunque ipsæ dolorem cruciatumque ducentur. Sapientis est enim proprium, nihil, quod pœnitere possit, facere, nihil invitum, splendide, constanter, graviter, honeste omnia, nihil ita exspectare, quasi certo futurum, nihil, quum acciderit, admirari, ut inopinatum ac novum accidisse videatur, omnia ad suum arbitrium referre, suis stare judiciis. Quo quid sit beatius, mihi certe in mentem venire non potest.

Stoicorum quidem facilis conclusio est; qui quum 82
finem bonorum esse senserint congruere naturæ cumque ea convenienter vivere, quum id sit in sapiente situm non officio solum, verum etiam potestate: sequatur necesse est, ut, cujus in potestate summum bonum, in ejusdem vita beata sit. Ita fit semper vita beata sapientis. Habes, quæ fortissime de beata vita dici putem et, quo modo nunc est, nisi quid tu melius attuleris, etiam verissime.

XXIX. *A.* Melius equidem afferre nihil possum; sed a te impetrarim libenter, ut, nisi molestum sit, (quoniam te nulla vincula impediunt ullius certæ disciplinæ libasque ex omnibus, quodcunque te maxime specie veritatis movet,) quod paullo ante Peripateticos veteremque Academiam hortari videbare, ut sine retractatione libere dicere auderent, sapientes esse semper beatissimos, id velim audire, quem ad modum his putes consentaneum esse id dicere. Multa enim a te contra istam sententiam dicta sunt et Stoicorum ratione conclusa.
*M.* Utamur igitur libertate, qua nobis solis in philoso- 83
phia licet uti, quorum oratio nihil ipsa judicat, sed habetur in omnes partes, ut ab aliis possit ipsa per sese, nullius auctoritate adjuncta, judicari. Et quoniam videris hoc velle, ut, quæcunque dissentientium philosophorum sententia sit de finibus, tamen virtus satis habeat ad vitam beatam præsidii: quod quidem Carneadem disputare solitum accepimus, sed is, ut contra Stoicos,

quos studiosissime semper refellebat et contra quorum disciplinam ingenium ejus exarserat; nos illud quidem cum pace agemus. Si enim Stoici fines bonorum recte posuerunt, confecta res est; necesse est semper beatum
84 esse sapientem. Sed quæramus unamquamque reliquorum sententiam, si fieri potest, ut hoc præclarum quasi decretum beatæ vitæ possit omnium sententiis et disciplinis convenire.

XXX. Sunt autem hæ de finibus, ut opinor, retentæ defensæque sententiæ. Primum simplices quattuor: nihil bonum, nisi honestum, ut Stoici; nihil bonum, nisi voluptatem, ut Epicurus; nihil bonum, nisi vacuitatem doloris, ut Hieronymus; nihil bonum, nisi naturæ primis bonis aut omnibus aut maximis frui, ut Carneades contra Stoicos disserebat. Hæc igitur simplicia; illa
85 mixta: tria genera bonorum, maxima animi, secunda corporis, externa tertia, ut Peripatetici, nec multo veteres Academici secus; voluptatem cum honestate Dinomachus et Callipho copulavit; indolentiam autem honestati Peripateticus Diodorus adjunxit. Hæ sunt sententiæ, quæ stabilitatis aliquid habeant; nam Aristonis, Pyrrhonis, Herilli nonnullorumque aliorum evanuerunt.

Hi quid possint obtinere, videamus, omissis Stoicis, quorum satis videor defendisse sententiam. Et Peripateticorum quidem explicata caussa est; præter Theophrastum et si qui illum secuti imbecillius horrent dolorem et reformidant, reliquis quidem licet facere id, quod fere faciunt, ut gravitatem dignitatemque virtutis exaggerent. Quam quum ad cælum extulerunt, quod facere eloquentes homines copiose solent, reliqua ex collatione facile est conterere atque contemnere. Nec enim licet iis, qui laudem cum dolore petendam esse dicant, negare eos esse beatos, qui illam adepti sunt. Quamquam enim sint in quibusdam malis, tamen hoc nomen beati longe et late patet.

86 XXXI. Nam ut quæstuosa mercatura, fructuosa aratio dicitur, non si altera semper omni damno, altera omni tempestatis calamitate semper vacat, sed si multo majore ex parte exstat in utraque felicitas: sic vita non solum si undique referta bonis est, sed si multo majore et graviore ex parte bona propendent, beata recte dici

potest. Sequetur igitur horum ratione vel ad supplicium 87
beata vita virtutem cumque ea descendet in taurum, Aristotele, Xenocrate, Speusippo, Polemone auctoribus, nec eam minis aut blandimentis corrupta deseret. Eadem Calliphontis erit Diodorique sententia, quorum uterque honestatem sic complectitur, ut omnia, quæ sine ea sint, longe ei retro ponenda censeat. Reliqui habere se videntur angustius; enatant tamen: Epicurus, Hieronymus et si qui sunt, qui desertum illum Carneadem curent defendere. Nemo est enim, quin eorum bonorum animum putet esse judicem eumque condocefaciat, ut ea, quæ bona malave videantur, possit contemnere. Nam quæ tibi Epicuri videtur, eadem erit Hieronymi 88
et Carneadis caussa et hercule omnium reliquorum. Quis enim parum est contra mortem aut dolorem paratus?

Ordiamur ab eo, si placet, quem mollem, quem voluptarium dicimus. Quid? is tibi mortemne videtur an dolorem timere? qui eum diem, quo moritur, beatum appellat, maximisque doloribus affectus eos ipsos inventorum suorum memoria et recordatione confutat, nec hæc sic agit, ut ex tempore quasi effutire videatur. De morte enim ita sentit, ut dissoluto animante sensum exstinctum putet, quod autem sensu careat, nihil ad nos id judicet pertinere. Item de dolore certa habet, quæ sequatur, cujus magnitudinem brevitate consolatur, longinquitatem levitate. Qui tandem isti grandiloqui contra 89
hæc duo, quæ maxime angunt, melius se habent quam Epicurus? an ad cetera, quæ mala putantur, non et Epicurus et reliqui philosophi satis parati videntur? Quis non paupertatem extimescit? neque tamen quisquam philosophorum.

XXXII. Hic vero ipse quam parvo est contentus! Nemo de tenui victu plura dixit. Etenim quæ res pecuniæ cupiditatem afferunt, ut amori, ut ambitioni, ut quotidianis sumptibus copiæ suppetant, quum procul ab iis omnibus rebus absit, cur pecuniam magno opere desideret vel potius cur curet omnino? An Scythes 90
Anacharsis potuit pro nihilo pecuniam ducere: nostrates philosophi facere non poterunt? Illius epistola fertur his verbis: "ANACHARSIS HANNONI SALVTEM. Mihi amictui est Scythicum tegimen, calciamentum solorum

callum, cubile terra, pulpamentum fames; lacte, caseo, carne vescor. Quare ut ad quietum me licet venias. Munera autem ista, quibus es delectatus, vel civibus tuis vel diis immortalibus dona." Omnes fere philosophi omnium disciplinarum, nisi quos a recta ratione natura vitiosa detorsisset, eodem hoc animo esse potuerunt.

91 Socrates, in pompa quum magna vis auri argentique ferretur: *Quam multa non desidero!* inquit. Xenocrates, quum legati ab Alexandro quinquaginta ei talenta attulissent, quæ erat pecunia temporibus illis, Athenis præsertim, maxima, abduxit legatos ad cœnam in Academiam, iis apposuit tantum, quod satis esset, nullo apparatu. Quum postridie rogarent eum, cui numerari juberet: *Quid? vos hesterna*, inquit, *cœnula non intellexistis, me pecunia non egere?* Quos quum tristiores vidisset, xxx minas accepit, ne aspernari regis liberalitatem videretur.

92 At vero Diogenes liberius, ut Cynicus, Alexandro roganti, ut diceret, si quid opus esset: *Nunc quidem paullulum*, inquit, *a sole.* Offecerat videlicet apricanti. Et hic quidem disputare solebat, quanto regem Persarum vita fortunaque superaret: sibi nihil deesse, illi nihil satis umquam fore; se ejus voluptates non desiderare, quibus numquam satiari ille posset; suas eum consequi nullo modo posse.

93 XXXIII. Vides, credo, ut Epicurus cupiditatum genera diviserit non nimis fortasse subtiliter, utiliter tamen: partim esse naturales et necessarias, partim naturales et non necessarias, partim neutrum; necessarias satiari posse pæne nihilo; divitias enim naturæ esse parabiles; secundum autem genus cupiditatum nec ad potiendum difficile esse censet nec vero ad carendum; tertias, quod essent plane inanes neque necessitatem modo, sed ne naturam quidem attingerent, funditus

94 ejiciendas putavit. Hoc loco multa ab Epicureis disputantur, eæque voluptates singillatim extenuantur, quarum genera non contemnunt, quærunt tamen copiam. Nam et obscœnas voluptates, de quibus multa ab illis habetur oratio, faciles, communes, in medio sitas esse dicunt, easque si natura requirat, non genere aut loco aut ordine, sed forma, ætate, figura metiendas putant, ab iisque abstinere minime esse difficile, si aut valetudo aut officium aut fama postulet, omninoque genus hoc

voluptatum optabile esse, si non obsit, prodesse num-
quam. Totumque hoc de voluptate sic ille præcipit, ut 95
voluptatem ipsam per se, quia voluptas sit, semper op-
tandam expetendamque putet eademque ratione dolorem
ob id ipsum, quia dolor sit, semper esse fugiendum;
itaque hac usurum compensatione sapientem, ut et vo-
luptatem fugiat, si ea majorem dolorem effectura sit, et
dolorem suscipiat majorem efficientem voluptatem; om-
niaque jucunda, quamquam sensu corporis judicentur,
ad animum referri tamen; quocirca corpus gaudere tam 96
diu, dum præsentem sentiret voluptatem; animum et
præsentem percipere pariter cum corpore et prospicere
venientem nec præteritam præterfluere sinere; ita per-
petuas et contextas voluptates in sapiente fore semper,
quum exspectatio speratarum voluptatum perceptarum
memoria jungeretur.

XXXIV. Atque his similia ad victum etiam transfe- 97
runtur, extenuaturque magnificentia et sumptus epula-
rum, quod parvo cultu natura contenta sit. Etenim
quis hoc non videt, desideriis omnia ista condiri? Darius
in fuga, quum aquam turbidam et cadaveribus inqui-
natam bibisset, negavit umquam se bibisse jucundius.
Numquam videlicet sitiens biberat. Nec esuriens Ptole-
mæus ederat, cui quum peragranti Ægyptum, comitibus
non consecutis, cibarius in casa panis datus esset, nihil
visum est illo pane jucundius. Socratem ferunt, quum
usque ad vesperum contentius ambularet quæsitumque
esset ex eo, quare id faceret, respondisse, se, quo melius
cœnaret, opsonare ambulando famem. Quid? victum 98
Lacedæmoniorum in philitiis nonne videmus? Ubi
quum tyrannus cœnavisset Dionysius, negavit se jure
illo nigro, quod cœnæ caput erat, delectatum. Tum is,
qui illa coxerat: Minime mirum; condimenta enim de-
fuerunt.—Quæ tandem? inquit ille.—Labor in venatu,
sudor, cursus ab Eurota, fames, sitis; his enim rebus
Lacedæmoniorum epulæ condiuntur.—Atque hoc non
ex hominum more solum, sed etiam ex bestiis intelligi
potest, quæ, ut quicquid objectum est, quod modo a
natura non sit alienum, eo contentæ non quærunt am-
plius. Civitates quædam universæ more doctæ parsi- 99
monia delectantur, ut de Lacedæmoniis paullo ante
diximus. Persarum a Xenophonte victus exponitur,

quos negat ad panem adhibere quicquam præter nasturtium. Quamquam, si quædam etiam suaviora natura desideret, quam multa ex terra arboribusque gignuntur, quum copia facili, tum suavitate præstantia! Adde siccitatem, quæ consequitur hanc continentiam in victu;
100 adde integritatem valetudinis. Confer sudantes, ructantes, refertos epulis, tamquam opimos boves; tum intelliges, qui voluptatem maxime sequantur, eos minime consequi, jucunditatemque victus esse in desiderio, non in satietate.

XXXV. Timotheum, clarum hominem Athenis et principem civitatis, ferunt, quum cœnavisset apud Platonem eoque convivio admodum delectatus esset vidissetque eum postridie, dixisse: *Vestræ quidem cœnæ non solum in præsentia, sed etiam postero die jucundæ sunt.* Quid? quod ne mente quidem recte uti possumus multo cibo et potione completi? Est præclara epistola Platonis ad Dionis propinquos, in qua scriptum est his fere verbis: "Quo quum venissem, vita illa beata, quæ ferebatur, plena Italicarum Syracusiarumque mensarum, nullo modo mihi placuit, bis in die saturum fieri nec umquam pernoctare solum, ceteraque, quæ comitantur huic vitæ, in qua sapiens nemo efficietur umquam, moderatus vero multo minus. Quæ enim na-
101 tura tam mirabiliter temperari potest?" Quo modo igitur jucunda vita potest esse, a qua absit prudentia, absit moderatio? Ex quo Sardanapali, opulentissimi Syriæ regis, error agnoscitur, qui incidi jussit in busto:

> Hæc habeo, quæ edi quæque exsaturata libido
> Hausit; at illa jacent multa et præclara relicta.

"Quid aliud, inquit Aristoteles, in bovis, non in regis, sepulcro inscriberes? Hæc habere se mortuum dicit, quæ ne vivus quidem diutius habebat, quam fruebatur."
102 Cur igitur divitiæ desiderentur? aut ubi paupertas beatos esse non sinit? Signis, credo, tabulis, ludis. Si quis est, qui his delectetur, nonne melius tenues homines fruuntur, quam illi, qui his abundant? Est enim earum rerum omnium in nostra urbe summa in publico copia. Quæ qui privati habent, nec tam multa et raro vident, quum in sua rura venerunt; quos tamen pungit aliquid, quum, illa unde habeant, recordantur. Dies

deficiat, si velim paupertatis caussam defendere. Aperta enim res est et quotidie nos ipsa natura admonet, quam paucis, quam parvis rebus egeat, quam vilibus.

XXXVI. Num igitur ignobilitas aut humilitas aut 103
etiam popularis offensio sapientem beatum esse prohibebit? Vide, ne plus commendatio in vulgus et hæc quæ expetitur gloria molestiæ habeat quam voluptatis. Leviculus sane noster Demosthenes, qui illo susurro delectari se dicebat aquam ferentis mulierculæ, ut mos in Græcia est, insusurrantisque alteri: *Hic est ille Demosthenes.* Quid hoc levius? At quantus orator! Sed apud alios loqui videlicet didicerat, non multum ipse secum. Intelligendum est igitur, nec gloriam popularem 104
ipsam per sese expetendam nec ignobilitatem extimescendam. *Veni Athenas*, inquit Democritus, *neque me quisquam ibi agnovit.* Constantem hominem et gravem, qui glorietur, a gloria se afuisse! An tibicines iique, qui fidibus utuntur, suo, non multitudinis arbitrio cantus numerosque moderantur: vir sapiens, multo arte majore præditus, non quid verissimum sit, sed quid velit vulgus, exquiret? An quicquam stultius, quam, quos singulos sicut operarios barbarosque contemnas, eos aliquid putare esse universos? Ille vero nostras ambitiones levitatesque contemnet honoresque populi etiam ultro delatos repudiabit; nos autem eos nescimus, antequam pœnitere cœpit, contemnere.

Est apud Heraclitum physicum de principe Ephe- 105
siorum Hermodoro: universos ait Ephesios esse morte multandos, quod, quum civitate expellerent Hermodorum, ita locuti sint: *Nemo de nobis unus excellat; sin quis exstiterit, alio in loco et apud alios sit.*—An hoc non ita fit omni in populo? nonne omnem exsuperantiam virtutis oderunt? Quid? Aristides (malo enim Græcorum quam nostra proferre) nonne ob eam caussam expulsus est patria, quod præter modum justus esset? Quantis igitur molestiis vacant, qui nihil omnino cum populo contrahunt! Quid est enim dulcius otio litterato? iis dico litteris, quibus infinitatem rerum atque naturæ et in hoc ipso mundo cælum, terras, maria cognoscimus.

XXXVII. Contempto igitur honore, contempta etiam 106
pecunia, quid relinquitur, quod extimescendum sit?

Exsilium, credo, quod in maximis malis ducitur. Id si propter alienam et offensam populi voluntatem malum est, quam sit ea contemnenda, paullo ante dictum est. Sin abesse patria miserum est, plenæ miserorum provinciæ sunt, ex quibus admodum pauci in patriam rever-
107 tuntur.—At multantur bonis exsules.—Quid tum? parumne multa de toleranda paupertate dicuntur? Jam vero exsilium, si rerum naturam, non ignominiam nominis quærimus, quantum demum a perpetua peregrinatione differt? in qua ætates suas philosophi nobilissimi consumpserunt, Xenocrates, Crantor, Arcesilas, Lacydes, Aristoteles, Theophrastus, Zeno, Cleanthes, Chrysippus, Antipater, Carneades, Panætius, Clitomachus, Philo, Antiochus, Posidonius, innumerabiles alii, qui semel egressi numquam domum reverterunt.—At enim sine ignominia * * * afficere sapientem? de sapiente enim hæc omnis oratio est, cui jure id accidere non possit; nam jure exsulantem consolari non oportet.

108 Postremo ad omnes casus facillima ratio est eorum, qui ad voluptatem ea referunt, quæ sequuntur in vita, ut, quocunque hæc loco suppeditetur, ibi beate queant vivere. Itaque ad omnem rationem Teucri vox accommodari potest:

. . . Pátria est, ubicunque ést bene.

Socrates quidem quum rogaretur, cujatem se esse diceret: Mundanum, inquit. Totius enim mundi se incolam et civem arbitrabatur. Quid T. Albucius? nonne animo æquissimo Athenis exsul philosophabatur? cui tamen illud ipsum non accidisset, si in re publica quiescens
109 Epicuri legibus paruisset. Qui enim beatior Epicurus, quod in patria vivebat, quam, quod Athenis, Metrodorus? aut Plato Xenocratem vincebat aut Polemo Arcesilam, quo esset beatior? Quanti vero ista civitas æstimanda est, ex qua boni sapientesque pelluntur? Damaratus quidem, Tarquinii nostri regis pater, tyrannum Cypselum quod ferre non poterat, fugit Tarquinios Corintho et ibi suas fortunas constituit ac liberos procreavit. Num stulte anteposuit exsilii libertatem domesticæ servituti?

110 XXXVIII. Jam vero motus animi, sollicitudines ægritudinesque oblivione leniuntur, traductis animis ad

voluptatem. Non sine caussa igitur Epicurus ausus est dicere, semper in pluribus bonis esse sapientem, quia semper sit in voluptatibus. Ex quo effici putat ille, quod quærimus, ut sapiens semper beatus sit.—Etiamne, 111
si sensibus carebit oculorum, si aurium?—Etiam. Nam ista ipsa contemnit. Primum enim horribilis ista cæcitas quibus tandem caret voluptatibus? quum quidam etiam disputent, ceteras voluptates in ipsis habitare sensibus, quæ autem adspectu percipiantur, ea non versari in oculorum ulla jucunditate, ut ea, quæ gustemus, olfaciamus, tractemus, audiamus, in ea ipsa, ubi sentimus, parte versentur; in oculis tale nihil fit; animus accipit, quæ videmus. Animo autem multis modis variisque delectari licet, etiam si non adhibeatur adspectus. Loquor enim de docto homine et erudito, cui vivere est cogitare. Sapientis autem cogitatio non ferme ad investigandum adhibet oculos advocatos. Etenim si nox non adimit 112
vitam beatam, cur dies nocti similis adimat? Nam illud Antipatri Cyrenaici est quidem paullo obscœnius, sed non absurda sententia est: cujus cæcitatem quum mulierculæ lamentarentur, *Quid agitis?* inquit, *an vobis nulla videtur voluptas esse nocturna?*

Appium quidem veterem illum, qui cæcus annos multos fuit, et ex magistratibus et ex rebus gestis intelligimus in illo suo casu nec privato nec publico muneri defuisse. C. Drusi domum compleri a consultoribus solitam accepimus, quum, quorum res esset, sua ipsi non videbant, cæcum adhibebant ducem. Pueris nobis Cn. Aufidius prætorius et in Senatu sententiam dicebat nec amicis deliberantibus deerat et Græcam scribebat historiam et videbat in litteris.

XXXIX. Diodotus Stoicus cæcus multos annos no- 113
stræ domi vixit. Is vero, quod credibile vix esset, quum in philosophia multo etiam magis assidue quam antea versaretur et quum fidibus Pythagoreorum more uteretur quumque ei libri noctes et dies legerentur, quibus in studiis oculis non egebat, tum, quod sine oculis fieri posse vix videtur, geometriæ munus tuebatur verbis præcipiens discentibus, unde, quo quamque lineam scriberent. Asclepiadem ferunt, non ignobilem Eretricum philosophum, quum quidam quæreret, quid ei cæcitas attulisset, respondisse, puero ut uno esset comitatior.

Ut enim vel summa paupertas tolerabilis sit, si liceat, quod quibusdam Græcis quotidie : sic cæcitas ferri facile possit, si non desint subsidia valetudinum.

114 Democritus luminibus amissis alba scilicet discernere et atra non poterat. At vero bona mala, æqua iniqua, honesta turpia, utilia inutilia, magna parva poterat; et sine varietate colorum licebat vivere beate, sine notione rerum non licebat. Atque hic vir impediri etiam animi aciem adspectu oculorum arbitrabatur, et quum alii sæpe, quod ante pedes esset, non viderent, ille in infinitatem omnem peregrinabatur, ut nulla in extremitate consisteret. Traditum est etiam Homerum cæcum fuisse. At ejus picturam, non poesin, videmus. Quæ regio, quæ ora, qui locus Græciæ, quæ species formaque pugnæ, quæ acies, quod remigium, qui motus hominum, qui ferarum non ita expictus est, ut, quæ ipse non viderit, nos ut videremus, effecerit? Quid ergo? aut Homero delectationem animi ac voluptatem aut cuiquam docto defuisse umquam arbitramur? aut, ni ita se res haberet,

115 Anaxagoras aut hic ipse Democritus agros et patrimonia sua reliquissent, huic discendi quærendique divinæ delectationi toto se animo dedissent? Itaque augurem Tiresiam, quem sapientem fingunt poetæ, numquam inducunt deplorantem cæcitatem suam. At vero Polyphemum Homerus quum immanem ferumque finxisset, cum ariete etiam colloquentem facit ejusque laudare fortunas, quod, qua vellet, ingredi posset et, quæ vellet, attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ille prudentior.

116 XL. In surditate vero quidnam est mali? Erat surdaster M. Crassus; sed aliud molestius, quod male audiebat, etiam si, ut mihi videbatur, injuria. Epicurei nostri Græce fere nesciunt, nec Græci Latine. Ergo hi in illorum et illi in horum sermone surdi, omnesque id nos in iis linguis, quas non intelligimus, quæ sunt innumerabiles, surdi profecto sumus.—At vocem citharœdi non audiunt.—Ne stridorem quidem serræ, tum quum acuitur, aut grunnitum, quum jugulatur, suis, nec, quum quiescere volunt, fremitum murmurantis maris. Et si cantus eos forte delectant, primum cogitare debent, antequam hi sint inventi, multos beate vixisse sapientes; deinde multo majorem percipi posse legendis his, quam

audiendis, voluptatem. Tum, ut paullo ante cæcos ad 117
aurium traducebamus voluptatem, sic licet surdos ad oculorum. Etenim qui secum loqui poterit, sermonem alterius non requiret.

Congerantur in unum omnia, ut idem oculis et auribus captus sit, prematur etiam doloribus acerrimis corporis; qui primum per se ipsi plerumque conficiunt hominem; sin forte longinquitate producti vehementius tamen torquent, quam ut caussa sit, cur ferantur—quid est tandem, di boni! quod laboremus? Portus enim præsto est, quoniam mors ibidem est æternum nihil sentiendi receptaculum. Theodorus Lysimacho mortem minitanti: *Magnum vero*, inquit, *effecisti, si cantharidis vim consecutus es.* Paullus Persi deprecanti, ne in triumpho du- 118
ceretur: *In tua id quidem potestate est.* Multa primo die, quum de ipsa morte quæreremus, non pauca etiam postero, quum ageretur de dolore, sunt dicta de morte, quæ qui recordetur, haud sane periculum est, ne non mortem aut optandam aut certe non timendam putet.

XLI. Mihi quidem in vita servanda videtur illa lex, quæ in Græcorum conviviis obtinetur: *Aut bibat*, inquit, *aut abeat!* et recte. Aut enim fruatur aliquis pariter cum aliis voluptate potandi, aut, ne sobrius in violentiam vinolentorum incidat, ante discedat; sic injurias fortunæ, quas ferre nequeas, defugiendo relinquas. Hæc eadem, quæ Epicurus, totidem verbis dicit Hieronymus.

Quod si his philosophis, quorum ea sententia est, ut 119
virtus per se ipsa nihil valeat omneque, quod honestum nos et laudabile esse dicamus, id illi cassum quiddam et inani vocis sono decoratum esse dicant; et tamen semper beatum censent esse sapientem: quid tandem a Socrate et Platone profectis philosophis faciendum, vides; quorum alii tantam præstantiam in bonis animi esse dicunt, ut ab iis corporis et externa obscurentur; alii autem hæc ne bona quidem ducunt, in animo reponunt omnia. 120
Quorum controversiam solebat tamquam honorarius arbiter judicare Carneades. Nam quum, quæcunque bona Peripateticis, eadem Stoicis commoda viderentur, neque tamen Peripatetici plus tribuerent divitiis, bonæ valetudini, ceteris rebus generis ejusdem, quam Stoici: quum ea re, non verbis ponderarentur, caussam esse dissidendi negabat. Quare hunc locum ceterarum discipli-

narum philosophi quemadmodum obtinere possint, ipsi viderint. Mihi tamen gratum est, quod de sapientium perpetua bene vivendi facultate dignum quiddam philosophorum voce profitentur.

121 Sed quoniam mane est eundum, has quinque dierum disputationes memoria comprehendamus. Equidem me etiam conscripturum arbitror (ubi enim melius uti possumus hoc, cuicuimodi est, otio?), ad Brutumque nostrum hos libros alteros quinque mittemus, a quo non modo impulsi sumus ad philosophiæ scriptiones, verum etiam lacessiti. In quo quantum ceteris profuturi simus, non facile dixerimus; nostris quidem acerbissimis doloribus variisque et undique circumfusis molestiis alia nulla potuit inveniri levatio.

# INTRODUCTION.

Very little attention was paid by the ancient Romans to the cultivation of the arts and sciences until the middle of the second century before the Christian era; when three Athenian philosophers, Carneades an Academic, Critolaus a Peripatetic, and Diogenes a Stoic, availed themselves of the opportunity afforded by a political mission to Rome (B.C. 155) to deliver lectures in that city on the language and philosophy of Greece. These lectures, it is true, were brought to an abrupt conclusion, in consequence of the unexampled rapidity with which their public business was despatched, through the jealous interference of Cato the Censor, and other citizens of the old school; but enough had been done among the younger Romans to create a taste which was mainly instrumental in bringing about a gradual revolution in the character and habits of the nation. In Scipio Africanus the Younger, his friend C. Lælius the Wise, Q. Ælius Tubero, Q. Mucius Scævola, and other young men of the noblest families, who had attended the lectures of the Athenian envoys, and were afterwards on terms of the closest intimacy with the Stoic philosopher Panætius, the Romans witnessed the first example of friendly intercourse between their countrymen and the philosophers and learned men of Greece. Panætius was soon followed by Athenian philosophers of other schools, who either established themselves permanently, or were sojourners for a time at Rome. Of the various sects, the most popular among the Romans were the Stoic (in which the nobler spirits sought a refuge from the general corruption of manners which at that time prevailed) and the Epicurean. In Cicero's time, the philosophy of the later Academy was taught at Rome by Philip of Larissa, and even the Peripatetic school had some followers among the most highly educated citizens. The most prominent among the disciples of the later Academic school (under Antiochus of Ascalon) were M. Brutus, the famous conspirator against Julius Cæsar, and M. Terentius Varro, a man of universal learning; both contemporaries of Cicero. The Stoical system, on the other hand, was recommended to the Romans by the strictness with which M. Porcius Cato the Younger carried out its principles during his life and in his death. The most distinguished Epicureans at that period were T. Pomponius Atticus, the intimate friend of Cicero, C. Cassius, one of the assassins of Cæsar, L. Torquatus, and C. Vellejus. The two last are introduced by Cicero, in his treatises on the Supreme Good and the Nature

of the Gods, as exponents of the doctrine of Epicurus. Most of those whom we have mentioned were statesmen. It is a fact, that to their public speeches in this character we are indebted for whatever knowledge we possess of their philosophical tenets; for they contributed little or nothing directly to the dissemination of scientific knowledge; the teachers of philosophy at that period being almost without an exception natives of Greece, who employed, of course, their own language in their lectures and treatises. The first publication of philosophical works in Latin was undertaken by two Epicureans, C. Amafinius (or Amafunius) and Rabirius, of whom Cicero (Tusc. i. 3, 6; ii. 3, 7, 8; iv. 3, 6, 7); because they *were* Epicureans, speaks much more slightingly than they deserve: for however meagre these first essays may have been, they were of no small importance in those days, as the means by which the treasures of Greek philosophy were rendered accessible to the people in general. The doctrine of Epicurus has also been explained with considerable elegance and poetical skill by T. Lucretius Carus, in his didactic poem (*de Rerum Natura*), which is still extant. Cicero, therefore, is incorrect in saying, that until his time philosophy had never been exhibited in an ornamental dress by any Latin writer; although we cannot gainsay the remarkable fact, that whilst not a vestige exists of earlier or contemporary publications in the Latin language, Cicero, after a lapse of nineteen centuries, continues to be our instructor in philosophy.

M. Tullius Cicero was distinguished as an orator, a statesman, and a philosopher; but the talent most peculiarly his own was his eloquence, to the possession of which we may attribute, in a great measure, the reputation which he enjoyed as a politician and a philosophical writer. The qualities with which nature had endued him were of no common order. To the most exact knowledge of mankind, without which no orator can achieve greatness, he united the strictest probity, universal benevolence, fidelity to his family and friends, the most enlightened patriotism, an ardent love of the noble and the beautiful, and unwearied activity of body and mind. He would have been, not merely a brilliant, but a really great statesman, if he had not wanted that self-reliance and strength of purpose, so difficult to acquire at all times, and more especially under the circumstances in which he was placed. Deficient as he was in this quality, we cannot be surprised at the weakness and indecision which he too often manifested in situations of difficulty and peril. The same peculiarities of character, which distinguished him as a statesman, rendered him also a brilliant defender and propagator of philosophical doctrines; whilst the deficiencies which prevented his attaining the highest eminence in that department were a fatal obstacle to his becoming really great as a philosopher. The peculiarities which we have mentioned furnish a key to the whole of his conduct. As the native of a provincial town, without influential family connexions, Cicero could look only to his legal and political knowledge, coupled with his unrivalled eloquence, for the gratification of his ambitious longings. At the very commencement of his preparatory studies, he had discovered that the orator, who

would rise above mediocrity, must acquire an accurate knowledge of Greek literature and philosophy. The result of this conviction was, that he engaged as an instructor, first, the Epicurean philosopher Phædrus, and then the Academic, Philo of Larissa, a man to whose opinions, until his mind was enfeebled by extreme old age, he continued to attach the greatest importance. At the same time he received instruction in Dialectics from the Stoic Diodotus, who lived and died in his house.

Cicero entered on public life as an orator in the year B.C. 81; but the eagerness with which he applied himself to the discharge of his professional duties soon brought on an illness, which compelled him to visit Greece for the re-establishment of his health. During his sojourn at Athens, he studied under the Academic philosopher Antiochus, attending occasionally the lectures of the Epicureans, Phædrus and Zeno. From Athens he went to Rhodes, where he studied under the rhetorician Molo, and the Stoic philosopher Posidonius. After two years spent in visiting different parts of Asia, he returned to Rome, where his eloquence, improved as it had been by his philosophical and rhetorical studies, soon obtained for him the reputation of being the first orator of his day. Notwithstanding, however, his eminence as a political speaker, the part which he was compelled to play, under a government so corrupt and degraded as that of the Roman republic in those days, was often of a very subordinate character: relinquishing, therefore, a pursuit which now seemed almost discreditable, he devoted himself exclusively to the study of philosophy, in the hope of producing some work which should at the same time increase his own reputation and confer an important benefit on his countrymen.

The periods, during which our orator was thus compelled, by untoward circumstances, to withdraw for a season from public life, were two in number: the first, when the republic under the first triumvirate was in so unsettled a state, as to render his attempts to restore order well-nigh hopeless; the second, when, under the dictatorship of Cæsar and the consulate of Antony, no place worthy of his high reputation was offered to him by the government. During the first of these periods he produced his treatises *de Republica* (B.C. 54) and *de Legibus* (B.C. 52); in the second (from B.C. 45) he published the rest of his philosophical works. Whilst, however, he was thus employed, we have sufficient evidence from those very writings, and especially from his letters to Atticus, that the eyes of the philosopher were still directed towards that political arena from which he was for a season excluded.

Under such circumstances we can readily imagine, that the only philosophical system which he would be likely to adopt would be a moderate scepticism, which oscillated between different opinions, in the same manner as the life of Cicero was alternately a renunciation and pursuit of political reputation and power. Hence, the preference which he manifested for the principles of the New Academy, a preference which was strengthened by his observation, particularly during his residence at Athens, of the manner in which the different schools disputed with one another. To investigate these various opinions, for the purpose of obtaining at least an approximation to

the truth, was the business of Cicero in his character of a philosophical writer: and it is this spirit of inquiry which renders his writings so valuable to modern readers, as containing a short but complete analysis of all the most considerable philosophical systems of his time. Writing, as he does, not for any particular school of philosophers, but for educated men in general, we find him endeavouring to bring the dogmas of philosophy into accordance with the sentiments of every-day life; and, with this view, placing before us a variety of opinions, to each of which he assigns its due prominence, without pledging himself to the adoption of any one in particular. At the same time we find in most of his writings a logical closeness of reasoning, the result of his study of the writings of Plato and Aristotle, and his exercises in the Stoic system of Dialectics. His object was to give, in a series of Latin treatises, a summary of the different systems of philosophy. After producing, therefore, as we have already mentioned, two political philosophical works, he proceeded, in the year B.C. 45, to lay the first stone of a more systematic plan, by the publication of a treatise called *Hortensius*, in which he proves the advantages of philosophical studies in general.

This was followed by his essay *de Academicis*, in which he discusses the theoretical question, "What is true?" and declares himself a favourer of the doctrines of the New Academy. In examining (in his books *de Finibus Bonorum et Malorum*) the practical question, "What is good?" he is forced to acknowledge, that the Epicureans are in errour when they assert that the highest good consists in ἡδονή, and that, on the other hand, the Stoics, who hold moral good to be the *only*, and the Academics and Peripatetics, who believe it to be the *chief* good, are both substantially right, although they differ in their mode of treating the subject.

These works were succeeded by his *Disputationes Tusculanæ*, and at a later period by his treatise *de Officiis*.

The Tusculan Disputations were commenced in the latter half of the year 45 (as we infer from the mention made in them of the other works published in the same year, e. g. the *Hortensius* and *Academica*, ii. 2. 4. the *Consolatio*, i. 26, 65, and iii. 28, 70, the books *de Finibus*, v. 11, 32. Cf. also *de Divinat.* ii. 1, 2), and finished perhaps in the beginning of the following year. Before the death of Cæsar they had become well known (Cf. de Fato, 2, 4: ad Att. xv. 2, 4, and 4. 2).

The name is derived from the circumstance (related by Cicero himself, i. 4, 7 and 8) of their being written in consequence of a five days' disputation, held by Cicero with several of his young friends at his *Tusculanum*, a country-seat near Tusculum (now Frascati). Instead of the original title (*Quæstiones Tusculanæ*) modern editors have adopted that of *Disputationes*, a name repeatedly given to the work by Cicero himself (cf. Tusc. v. 1, 1, de Fato, 2, 4; ad Att. xv. 2, 4, and 4, 2). The ancient grammarians (Nonius, Priscian, and others) call them, for brevity's sake, simply the *Tusculanæ*. They are dedicated to M. Junius Brutus (the famous conspirator against Julius Cæsar) who, in the earlier part of his life, had been a diligent attendant on the lectures of the Greek philosophers, and had himself written some works on the same subject.

The leading idea of the work is this: That the grand aim of every man is happiness, and that the most essential requisite for the attainment of this happiness is peace of mind; consequently we should endeavour to subject all our feelings and desires to the controul of reason, and to put away from us every thing which can disturb our equanimity. To this end, Cicero, in the first book, argues against the fear of death; in the second, teaches that bodily suffering, even if it be an evil, can and must be endured with patience by the wise; in the third and fourth, instructs us in the best mode of overcoming, or at least moderating, the assaults of grief and other passions calculated to disturb our peace of mind; and finally, in the fifth book, proves that virtue is in itself sufficient to insure a happy life.

The Tusculan Disputations, like all the other philosophical writings of Cicero, derive most of their arguments from Greek sources. In the first book (in the chapter concerning immortality) he has borrowed freely from Plato and Aristotle, whilst, in the second, and still more in the third and fourth, he has recourse almost exclusively to the writings of the Stoics, especially Chrysippus. The contents of the fifth book are an amalgamation of the doctrines of the Peripatetic and Stoic schools. Wherever he is unable to coincide with his teachers, he does not scruple to take the field against them. This treatise, like the other philosophical works of Cicero, is in the form of a dialogue; but instead of following (as he does in his *Academica*, *de Natura Deorum* and *de Finibus*) Aristotle's plan of letting first one of the disputants, and then another, state without interruption his views, and the arguments by which they are supported, he here adopts the Socratic method of taking each particular separately, and exhausting one subject, by means of question and answer, before he proceeds to the discussion of another. This plan, however, he has carried out but imperfectly (as compared with Plato); for, after the introductory dialogue, the subject is discussed almost exclusively by the principal character (the Magister), whose lecture is only interrupted by the exchange, from time to time, of a few words with his hearers. The *Tusculanæ* must be considered in the light of a popular, rather than a strictly philosophical treatise, full of noble thoughts and admirable rules of conduct, but deficient perhaps in logical closeness of reasoning. The style, although now and then elevated, is, generally speaking, even more simple and familiar than that of his other philosophical writings, and, in some parts, exhibits traces of the haste with which the work was composed.

# NOTES.

## LIBER PRIMUS.

### SUMMARY OF THE CONTENTS.

The Procœmium (cap. 1—4) treats of Cicero's proposed plan for rendering the Greek philosophy accessible to his countrymen by means of a Latin version.

The object of the Disputatio itself (cap. 5—46) is to refute the notion (brought forward at cap. 5. § 9) that death is an evil.

In the first place Cicero proves, that death, considered as utter annihilation, is not an evil either to the dead or to the living.

Secondly, he shews that death, if the soul be immortal, so far from being an evil, is rather a good. After mentioning the various opinions of philosophers respecting the nature of death and of the soul (cap. 9—11), he goes on to prove the immortality of the soul, first from historical evidence (cap. 12—15), secondly (after explaining his own views respecting a future life, and refuting the opinions of other philosophers, cap. 16—22), on metaphysical grounds (cap. 23—27), and, lastly, he examines the objections raised by different parties (cap. 26—33).

Thirdly, the consideration of the question, whether death be an evil, is resumed, and fresh arguments are adduced in justification of his own opinion that such is not the case.

Since, then, there is no reason to fear death under any circumstances whatever, we ought to look forward with indifference to the termination of our earthly career, and to take virtue as the sole rule of our conduct.

Finally, in the Epilogus (cap. 47—49), he proves the correctness of his views from various decisions pronounced by the gods, and from the example of many illustrious men, who have cheerfully sacrificed their lives for the good of their country.

I. 1. *defensionum laboribus.* Cicero does not mention the *accusationes*, because the object of most of his orations was the defence of accused parties, which was considered a more honorable duty than the prosecution of offenders.

*magna ex parte.* For he had defended Ligarius (B.C. 46) and Dejotarus (B.C. 45). The only orations of Cicero, delivered subsequently to the publication of the Tusculanæ, were his Philippics.

*aliquando* in Cicero generally signifies "at length," with the addition sometimes, but very rarely, of *tandem*.

*pertinerent—contineretur*. After a perfect, even in such dependent propositions as are applicable to the present or all other times, Cicero often employs the imperfect of the subjunctive. Thus 4, 7: *hanc—judicavi, quæ—posset dicere*, and *dedimus, ut—auderemus*; 42, 100, *multaverit, quam—possem dissolvere*.

*quæ* logically refers to *studio*, grammatically to *philosophia*. So iv. 10, 23: *morbi, quæ vocant illi νοσήματα*.

*non quia—sed*. *Non quo* (*quod, quia*) followed by *sed* without *quod* (*quia*) [*not that* (or *as*)—*but because*], so that the second clause assumes the form of a principal instead of a relative sentence, is by no means uncommon in the writings of Cicero (cf. ii. 26, 64; iii. 22, 54, &c.).

*sapientius quam Græcos*. Cf. de Orat. i. 4, 15: *Ingenia nostrorum hominum multum ceteris hominibus omnium gentium præstiterunt*. An exaggerated statement, the result, not so much of Cicero's vanity, as of a desire to encourage the Roman student.

2. *melius—lautius*, "more carefully and with greater elegance."

*certe* intimates that the management of matters of state policy was less satisfactory in the speaker's days.

*quum virtute,—tum—disciplina*. That the Romans were brave above all other nations was universally acknowledged. Cicero here asserts, that they were no less remarkable for their military science.

*illa—cum Græcia—sunt conferenda*. An abbreviated comparison (*comparatio compendiaria*), of which many instances may be found in Greek as well as Latin writers, e. g. in the next sentence, and in de Orat. i. 1.

3. *Homerus—Hesiodus—Archilochus*. Homer, according to most authorities, flourished between B.C. 1000 and 900. Hesiod of Ascra, the poet of the *ἔργα καὶ ἡμέραι*, about B.C. 800; and Archilochus (the writer of satirical Iambics) in the reign of the Lydian king Gyges, consequently about B.C. 700 (see Herodot. i. 12): according to Corn. Nep. under Tullus Hostilius ap. Gell. N. A. xvii. 21.

*Annis fere DX p. R. c.*, or more accurately speaking, 514 (B.C. 240), as Cicero especially mentions in Brut. 18, 72, in the consulship of C. Claudius Centho and M. Sempronius Tuditanus.

*Livius fabulam dedit*. Livius Andronicus, a native of Tarentum, was not only the oldest dramatic poet among the Romans, but their earliest writer. *Fabulam dare* (sc. *populo*, like *gladiatores dare*) is less common than *fabulam docere* (sc. *histriones*), e. g. b. iv. 29, 63.

*Ennium*. Q. Ennius of Rudiæ, in Calabria, was born B.C. 239. Horace (Ep. ii. 1, 50) calls him *alter Homerus*. He wrote eighteen books of *Annales* (an historical Epos founded on Roman history) in hexameter verse. He died B.C. 169.

*qui* cannot here refer to Ennius; for he was younger than the comic poet T. Maccius Plautus, who died B.C. 184, and Cn. Nævius (a writer of tragedy, comedy, and epic poetry, whose chef-d'œuvre was a poem on the Punic war), who died in 204. It must belong, therefore, to the principal person of the sentence, *Livius*. Why Cicero here mentions parenthetically the difference between the age

of Livius and that of Plautus and Nævius, appears from Brut. 18, 72, 73.

II. *in Originibus.* Under this title M. Porcius Cato Censorius published seven books concerning the origin and history of the Italian nations. Cf. the commentators on Nep. Cat. 3.

*in epulis canere.* Cf. iv. 2, 3. Cicero (perhaps through his own fault, for Dionysius Halicarn. was familiar with the old lays of the time of Romulus) was indebted solely to Cato for a notice of those convivial songs, the loss of which he deplores. Brut. 19, 27. According to Niebuhr's theory (Rom. Hist. vol. i.) these, in conjunction with other popular ballads, formed the groundwork of what is generally called the History of the Roman Kings.

*ad tibicinem* "accompanied by a flute-player." So de Leg. ii. 34, 93: *hostiæ ad præconem et ad tibicinem immolabuntur.*

*M. Nobiliori.* M. Fulvius Nobilior was Consul B.C. 189. Cicero pro Arch. 11, 27, praises him for the act of which mention is here made.

*autem*, often used by Cicero to connect an explanatory parenthesis with the principal sentence. So 3, 6: *fieri autem potest*, &c.

4. *An censemus* refers to *eo minora studia fuerunt.*

*Fabio.* Q. Fabius, grandfather of the historian, although of a noble family, was employed to paint the temple of *Salus* B.C. 304, and thence received (at first in jest) the surname of *Pictor.* His work was still in existence in Pliny's time (Hist. Nat. xxxv. 4).

*Polyclītos et Parrhasios.* Parrhasius of Ephesus flourished as a painter about B.C. 400. Polyclitus (or Polyclētus) of Sicyon, as a sculptor, about 430. Cicero is here speaking of distinguished artists in general.

*honos alit artes*, &c. Plato de Rep. viii. p. 551: *ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον.* Sen. Ep. 102: *Antiquus poeta ait: Laus alit artes.* Cicero treats the subject very superficially.

*et Epaminondas—Themistoclesque.* An anacoluthon, as in Brut. 88, 302: *memor et quæ essent dicta contra, quæque ipse dixisset*, Cicero also in the de Orat. iii. 34, 139, designates Epaminondas as *haud scio an summum virum unum omnis Græciæ.* His musical science is mentioned also by Nepos, Præf. 1, and Epam. 2, 1.

*aliquot ante annos:* a century, or more.

*id* is explained by the preceding *musici floruerunt.*

5. *nihil mathematicis illustrius.* So iii. 10, 22: *Peripatetici, quibus nihil est uberius, nihil eruditius, nihil gravius.*

III. *Galbam, Africanum, Lælium.* Servius Sulpicius Galba (Consul B.C. 144) is frequently mentioned as an orator by Cicero, who places him above all his contemporaries, not excepting the younger Africanus and his intimate friend C. Lælius Sapiens. (Cf. espy Brut. c. 21—23.)

*doctos*, "theoretically educated," i. e. instructed by Greek teachers.

*ætate anteibat.* Cato was born B.C. 234, Consul 195, Censor 184. He died in 149. He is here called *studiosus* (sc. *doctrinæ*), because he applied himself in his old age to the study of the Greek language.

*Lepidum*, &c. M. Æmilius Lepidus Porcina (Consul B.C. 137) was, according to Cicero, the greatest orator of the second *ætas oratorum*, as Galba was of the first. His pupil, C. Papirius Carbo (Consul 120), and the two Gracchi, belong to the third period.

*ita magnos*, e. g. of the fourth *ætas oratorum* M. Antonius (Consul B.C. 99), and L. Licinius Crassus (Consul 95, Censor 93) of the fifth, C. Aurelius Cotta and P. Sulpicius; of the sixth Q. Hortensius (Consul 69) and Cicero himself.

*lumen litterarum Lat.* Cf. pro Arch. 6, 14: *quæ jacerent in tenebris omnia, nisi litterarum lumen accederet.*

6. *optimis illis quidem*, &c. As *quidem* readily attaches itself to a pronoun, the Latin writers often pleonastically add *ille*, e. g. iii. 6, 35, *tarda illa quidem medicina;* iv. 8, 17, *æmulatio dupliciter quidem illa dicitur;* less commonly *is*, as iv. 3, 5, *vetus id quidem.* The passage before us is an allusion to *Amafinius, Rabirius*, and other popular Epicureans. See iv. 3, 6, and 7; Acad. i. 2, 5.

*cum suis*, "with men of similar views," "with their followers." Cf. ad Attic. xiv. 12, 2: *Octavius, quem sui Cæsarem salutabant, Philippus non.*

*attulimus*, sc. *populo Romano.*

*illa manabant*, constr. ad synesin, referable to *aliquid.*

IV. 7. Aristotle of Stagira, the tutor of Alexander the Great, and afterwards founder of the Peripatetic school. Cf. de Orat. iii. 35, 141: *Ipse Aristoteles, quum florere Isocratem nobilitate discipulorum videret,—mutavit repente totam formam prope disciplinæ suæ. Itaque ornavit et illustravit doctrinam illam omnem, rerumque cognitionem cum orationis exercitatione conjunxit.* [*nec—et.* Pr. Intr. ii. § 40, 250.]

*dicere* depends on *docere*, and *jungere* on *cœpit; prudentiam c. eloq. jungere* = *prudentiæ* (d. i. *philosophiæ*) *eloquentiam adjungere.*

*in quam—dedimus.* Cf. de Orat. iii. 16, 59: *quam se cunque in partem dedisset, omnium fuit facile princeps.* In all the MSS. we find *operam* before *dedimus.* Lambinus is right in expunging this word, for we no where meet with the phrase *operam dare in aliquid.* The *nos* would also be superfluous, or at least misplaced, if *operam* were retained.

*tuum post discessum.* Brutus received *Gallia Cisalpina* as his province from Cæsar in the year B.C. 47, when the latter quitted it to take the command in the African war.

*declamitabam caussas—hæc declamatio.* In addition to the exercises in forensic eloquence, which Cicero had for a long time been in the habit of holding with his young friends, he now established philosophical disputations on a given theme (*scholas*).

*ponere*, Gr. τιθέναι, a standing expression. So iii. 22, 54; Læl. 5, 17, *ut iis ponatur, de quo disputent.* We also find *proponere*, e. g. v. 4, 10.

*ad id* with *dicere, disputare*, &c. signifies "with reference to," e. g. iii. 9, 18; 32, 78; iv. 21, 48 (where it is often merely an Euphemism for *adversus*). It is also used with other verbs in the same sense, e. g. pro Mur. 13, 29, *ad honorem antecellere;* de Fin. iv. 25, 71, *ad virtutes et ad vitia nihil interesse.*

8. *Socratica ratio.* Cicero here substitutes the Socratic for the Academic method, in the same manner as he afterwards (10, 12) confounds the Aristotelic views with the Stoic.

V. 9. *A.* probably stands for *Auditor* (cf. § 7, *de quo quis audire vellet*, and § 8, *is, qui audire vellet*). *M.* signifies *Magister.* Others

would make *A.* stand for *Adolescens* (see ii. 12, 28, *tu, adolescens*) and *M.* for *Marcus* (Cicero).

*non miser.* In short sentences, where an inference or a general opinion is expressed, Cicero commonly leaves out the *copula, esse.* So 25, 61, *Absurdum id quidem.*

*moriendum esset—viverent,* the subjunctive is used because the statement is referred to the *subject* of *diceres* and *excipere;* hence they belong to *orat. obliqua.*

10. *Num—tum—fortasse etiam.* Observe the transition from the negative to the affirmative form of question.

*enectus Tantalus siti.* Nonius and some of the MSS. have *enectus siti Tantalus;* others read *siti enectus T.* In both cases the metrical laws are violated. To remove this difficulty Wolf conjectures *siti enecatus Tantalus.*—From what author or work Cicero cites this and the following verses is not known.—Concerning Tantalus cf. IV. 16, 35; Hom. Od. XI. 582—592; and Sisyphus, ib. 593—600.

*Sisyphus.* Orator, 48, 161: *Ita non erat offensio in versibus, quam nunc fugiunt poetæ novi. Ita enim loquebamur: Qui est omnibu' princeps, non, omnibus princeps, et, Vita illa dignu' locoque, non dignus.*

*L. Crassus—M. Antonius;* see 3, 5.

VI. *Male narras,* in the language of ordinary life and comedy, is equivalent to *quæ dicis, non libenter audio.*

11. *Quis enim,* &c. Complete the sentence by inserting *Facile credo* before these words. Cf. the notes on 13, 30, *id enim—solet;* 31, 76, *Adsunt enim.*

*philosophorum,* placed for the sake of emphasis at the end of the sentence, as at 21, 48, *philosophorum;* 30, 72, *deorum.*

*ne sunt quidem. Ne—quidem* here and elsewhere (e.g. § 12; 7, 14; 23, 53 and 54; 25, 63) signifies merely "also not," without any addition of emphasis on the second notion above the first. Brut. 54, 199: *illud, quod populo non probatur, ne intelligenti quidem auditori probari potest.*

*Igitur* in Cicero is sometimes placed at the beginning of a sentence, but only when it expresses a philosophical deduction. So iv. 18, 42.

*quia nulli sunt, because they do not exist. Nullus* elegantly for the adverbial "not at all." So 36, 87 and 88; 38, 91; *nulli sunt;* in Catil. i. 7, 16; *misericordia, quæ tibi nulla debetur;* Cat. M. 15, 51: *voluptates agricolarum nulla impediuntur senectute.*

12. *M. Crassum.* M. Licinius Crassus, the Triumvir, whose wealth was proverbial, fell in the Parthian war, B.C. 54.

*tanta gloria sit orbatus,* by the battle of Pharsalus, after which he fled into Egypt, and was slain there, B.C. 48. Cicero has immortalized him in the Orat. p. Lege Manilia.

*quum fueris* remains unnoticed in the reply of the M. (which would be irrelevant, unless we supposed this), for which reason A. repeats the observation.

VII. 13. *et non,* "and—not rather." So iii. 17, 37: (*virtus*) *si extrinsecus religata pendeat et non oriatur a se—;* de Off. i. 2, 6: *Hic si sibi ipse consentiat et non interdum naturæ bonitate vincatur, amicitiam colere non possit.*

*porta Capena* (now the *porta di S. Sebastiano*), on the southern side of Rome, leading to the *via Appia*. The Romans were fond of erecting monuments by the sides of the most frequented highways.

*Calatini.* A. Atilius, called Calatinus from his family connexion with Calatia in Campania, was Consul in the years 258 and 254, and triumphed over the Carthaginians, as Dictator, in 249. The *elogium* on his monument is quoted by Cicero, Cat. M. 17, 61; and de Fin. ii. 35, 116.

*Serviliorum.* The most celebrated were Cn. Servilius Cæpio, who was Consul in 169, and Q. Servilius Cæpio, Consul in 106.

*Metellorum.* The most renowned members of this distinguished plebeian family were L. Cæcilius Metellus, who, as Consul, defeated Hasdrubal at Panormus in 251, Q. Cæcilius Met. Macedonicus (Consul 143), and another of the same name (Consul 109).

*verbo premis* for the more usual expression *urges*, an adaptation of the military phrase (*hostes premere*).

14. *imbutus* opposed to *eruditus*.

*in primis* "among the first subjects which Dialectics teach."

*occurrit ut appellarem.* *Occurrit* is the perf. logicum; for an account of the subj. imp. see Zumpt. Gramm. § 514. Cf. de Fin. iii. 16, 33: *quod illi ἀδιάφορον dicunt, id mihi ita occurrit, ut indifferens dicerem.*

*omne pronuntiatum.* Cf. Acad. iii. 29, 95: *Fundamentum dialecticæ est, quidquid enuntietur* (*id autem appellant ἀξίωμα, quod est quasi effatum*) *aut verum esse aut falsum.*

*id ergo est*, &c. With *ergo* Cicero resumes the train of thought which had been interrupted by the parenthesis. There, is however, an anacoluthon, for, strictly speaking, he should have continued: *Omne pronuntiatum ergo verum est aut falsum.*

VIII. 15. *dejeceris.* Like ii. 5, 14, *quantum de doloris terrore dejeceris.*

*etiam mortuis*, "in reference to our condition after death as well as before it."

*in vita*, although found in all the MSS., is clearly inadmissible. Probably it was originally added as a gloss to *calcem.*

*calcem.* In the circus at Rome the *goal* was indicated by a line drawn anciently with lime (*calx*), and at a later period with chalk (*creta*). Hence the phrases *ad calcem pervenire* (Læl. 27, 101), *ad carceres a calce revocari* (Cat. M. 23, 83), &c.

*Epicharmi.* He was a native of the isle of Cos, but was brought to Sicily in his childhood. He flourished, B.C. 480, as a Pythagorean philosopher and Comic poet.

*ut Siculi* [= as *was to be expected from a Sicilian*]. The *ut* here gives the reason that makes the preceding assertion probable. So (*Diogenes*), *ut Cynicus*, projici *se jussit inhumatum.*—The wit of the Sicilians is often mentioned by Cicero; e. g. in Verr. ii. 43, 95: *Numquam tam male est Siculis, quin aliquid facete et commode dicant.*

*Emori*, &c. Sext. Empir. adv. Math. i. § 273, gives the verse of Epicharmus thus: ἀποθανεῖν ἢ τεθνάναι οὔ μοι διαφέρει. It was undoubtedly in the first instance a tetrameter, which different commentators have endeavoured to restore each after his own fashion, from the passage before us. Sauppe: ἀποθανεῖν οὐχ ἀνδάνει μοι· τεθνάναι δ' οὐ διαφέρει. Cf. Plaut. Capt. iv. 5, 83: *Post mortem in morte nihil est, quod metuam, mali.*

*jam agnosco Græcum,* "I now recollect the Greek words." So ii. 11, 26: *unde isti versus? non enim agnosco.*

16. *prius* [like our '*sooner*'] for *potius*, as at v. 27, 78: *Ægyptii quamvis carnificinam prius subierint, quam ibim violent.*

*confitear—assentiar.* The first is done perforce, when a man has nothing to urge against the arguments of his opponent; the latter is the result of conviction.

*ut—non efficias*, the *ut* is concessive (*even though; although*), as 11, 23, *ut ista non disserantur;* 21, 49, *ut rationem nullam afferret.*

*continentem orationem.* Cic. now exchanges the Socratic method of dialogue, for the Aristotelic, which is more convenient for himself and his Roman readers, being, with but few interruptions, in the form of a continuous lecture delivered by one speaker.

17. *non respondebis?* expresses astonishment at the assumed case of no answer being returned; *nonne respondebis?* on the contrary, would indicate a confident expectation of receiving an answer.

*superbum id quidem est.* The indic. [*est* = *would be*], according to the analogy of *longum est enumerare*, &c. So 11, 23: *sed est difficile confundere;* 49, 116, *quos enumerare magnum est.*

IX. *quasi Pythius Apollo*, Gr. *ὡς ἐκ τρίποδος*, said of confident speakers.

*unus e multis.* "One of the common herd;" "a common-place (*ordinary, every-day*) sort of person." Brut. 79, 274: *non fuit orator unus e multis, potius inter multos prope singularis fuit.*

*probabilia conjectura sequens.* The New Academics, whom Cicero follows, held that only *probability*, not *certainty*, was attainable. Cf. 17, 40; 25, 60; ii. 2, 5, &c.

*certa dicent ii*, &c. The Stoics taught, that the wise could not err. Their dogmas (*δόγματα*) were therefore delivered as indisputable axioms.

*tu, ut videtur*, i. e. *tu agas, ut tibi videtur.*

18. *una—exstingui.* Cf. 11, 24: *si cor aut sanguis aut cerebrum est animus, certe, quoniam est corpus, interibit cum reliquo corpore.* For the author of this opinion, see § 18 and 19. To this school belong also Aristoxenus, Dicæarchus, and the Atomists. See § 20—22.

*statim dissipari*, the doctrine of the Epicureans; cf. 21, 49; Sext. Emp. adv. Math. ix. § 72: (*αἱ ψυχαὶ*) *ἀπολυθεῖσαι τῶν σωμάτων καπνοῦ δίκην σκίδνανται.*

*diu permanere*, the doctrine of the Stoics. Cf. 31, 77, and 32, 79; Diogen. Laert. vii. 156: (*ψυχὴν*) *εἶναι τὸ συμφυὲς ἡμῖν πνεῦμα, διὸ καὶ σῶμα εἶναι καὶ μετὰ θάνατον ἐπιμένειν, φθαρτὴν δὲ εἶναι.*

*alii semper.* So Plat. Phæd., p. 64 c: *Ἆρα μὴ ἄλλο τι (ἡγούμεθα τὸν θάνατον εἶναι) ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγήν;*

*cor ipsum*, a popular notion in Greece and Italy. So in Homer, *κραδίη* and *κῆρ* (also *φρένες*), and in the older Latin poets *cor* in the sense of "soul," "understanding."

*Nasica.* P. Cornelius Scipio Nasica, son-in-law of the elder Africanus, Consul in 162 and 155, Censor in 159; distinguished as an orator and jurist; called also, on account of his prudence, *Corculum.*

*Ælius Sextus.* S. Ælius Pætus, Consul with T. Quinctius Flamininus, B.C. 198; a jurist and writer on jurisprudence. The verse is

from the Annales of Ennius. It is also quoted in de Orat. i. 45, 198, and de Rep. i. 18, 30.

19. *Empedocles* of Agrigentum flourished B.C. 460. We possess some important fragments of his didactic poem περὶ φύσεως (in three books). His words, Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα, are to be understood as expressing an opinion that the heart's blood was the seat of the soul. Critias, according to Arist. de Anim. 1, 2, taught that the blood was the soul.

*Aliis tenere.* "Others have supposed that a portion of the brain is the principal habitation of the soul" [lit. '*possesses the ruling-power over the soul*' = τὸ ἡγεμονικόν]. This must have been a very general notion, for *cerebrum* is often used for *mens*, e. g. Phædr. i. 7, 2: *O quanta species, inquit, cerebrum non habet!*

*alii in corde*, viz. the Stoics, Epicureans, and many physicians.

*alii in cerebro.* The best MSS. (for example, R. i.) have *ut fere nostri declarant nomen.* F. A. Wolff reads *nomine;* but the conjecture of Bentley, which we have adopted, seems the most probable, the interchange of the singular and plural occurring frequently in the MS. R.—Cf. iii. 27, 64: *res declarat.*

*nam—dictus est.* The sense is: *Anima* signifies "the breath;" *animus,* "the intellectual powers." Both words have the same derivation; consequently the Romans believed the soul to be breath and air.

*Zeno* of Citium in Cyprus, founder of the Stoic school at Athens (about B.C. 300), named the soul πνεῦμα ἔνθερμον.

X. *cor, cerebrum.* I have expunged the intermediate *sanguinem*, as it is only found in one MS. It accords less with *vulgo* than the four other ideas.

*vulgo,* sc. *animum statuunt esse.* The opinions respecting the soul of men, which we have just described, are very general: those which we are about to mention belong only to individual philosophers.

20. *Ut,* "as for instance."

*Aristoxenus* of Tarentum, a disciple of the Pythagoreans and of Aristotle, wrote three books (still extant), περὶ ἁρμονικῶν στοιχείων.

*velut in cantu et fid.* The sentence must be completed by supplying *cieatur,* from the inf. *cieri,* which immediately follows.

*quæ harmonia dicitur,* "what is called harmony;" *motus,* "movements."

*multo ante,* sc. more than half a century; for Plato died in 347.

*a Platone,* who refutes this notion in his *Phædo.*

*Xenocrates* of Chalcêdôn, born 397, a disciple of Plato, and leader of the Academics after the death of Speusippus in 339. He died B.C. 315.

*numerum,* Gr. ῥυθμόν, ἀριθμὸν αὐτοκίνητον.

*Pythagoræ,* a native of Samos; a founder of a school of philosophy at Crotón, in the reign of *Tarquinius Superbus.* According to Aristot., Metaph. i. 5, he named the soul τοιονδὶ τῶν ἀριθμῶν πάθος.

*triplicem finxit animum.* In the Timæus, 1. ὁ νοῦς τὸ λογικόν, τὸ ἡγεμονικόν. the reasoning faculty, *ratio;* 2. ὁ θυμός, τὸ θυμικόν, the temper, *ira;* 3. ἡ ἐπιθυμία, τὸ ἐπιθυμητικόν, the appetite, *cupiditas.*

21. *Dicæarchus* of Messana in Sicily, disciple of Aristotle, wrote

three books περὶ ψυχῆς (probably = Κορινθιακοί); also three Λεσβιακοί. Cf. 31, 77.

*animalia et animantes.* The former of the two antithetical terms (= ζῶα) signifies men and beasts; the latter (= ἔμψυχα) plants.—Perhaps "living creatures," "things possessing life." [or, '*the animal and vegetable kingdoms.*']

*animum vel animam,* neither a spiritual soul, nor a physical one, separable from the body.

*temperatione,* "organization." Cf. 1, 2, and 28, 68; iv. 1, 1, and 13, 30.

22. *quattuor—genera principiorum,* the so-called four elements, στοιχεῖα, first established by Empedocles.

*e qua sit mens.* This is *not* the doctrine of Aristotle. The fifth element, according to that philosopher, is the substance of which the heavenly bodies (τὰ αἰθέρια) are composed. In this and other passages, where Cicero speaks of the spirit as the fifth element (17, 41; 26, 65; Acad. i. 7, 26; de Fin. iv. 5, 12), he has been misled by the notion of the Stoics that the heavenly bodies are spirits.

ἐνδελέχεια. Another mistake. Aristotle does not call the spirit ἐνδελέχεια, but ἐντελέχεια; and Cicero's explanation suits only the first word, and that but indifferently; for Aristotle, de Anima, i. 3, expressly denies motion to the soul.

XI. *Democritum.* This philosopher (born at Abdêra, B.C. 460) fully carried out the atomic system of his master, Leucippus. Cf. de Nat. D. i. 24, 66: *Ista enim flagitia Democriti sive etiam ante Leucippi, esse corpuscula quædam levia* (λεῖα), *alia aspera, rotunda alia, partim autem angulata, curvata quædam et quasi adunca: ex his effectum esse cœlum atque terram, nulla cogente natura, sed concursu quodam fortuito.*

*apud istos,* among the Atomists, whom Epicurus followed.

23. *deus aliqui.* So iv. 16, 35, and v. 21, 61, *aliqui terror.* On the other hand we find, i. 34, 82, *aliquis dolor;* and ii. 20, 46, *dolor aliquis.*

*inter has sententias dijudicare.* Cf. de Orat. i. 39, 176: *inter Marcellos et Clandios centumviri judicarunt.*

*si posset,* sc. *fieri,* as 31, 77, *Quí potest?* and iv. 18, 41, *id non potest.*

*confundere,* "to unite the two." So *de Fin.* v. 23, 67: *confusio virtutum.*

*si videtur* here and at 32, 77, without (but often also with) *tibi,* which, on the other hand, is always omitted after *si placet* (e. g. b. iii. 6, 13, and v. 31, 88), and *nisi molestum est* (e. g. b. i. 12, 26).

*quæcunque—sit.* The subjunctive in this passage is found in all the MSS. Cf. pro Flacco 8, 19: *Mirandum vero est, homines eos—libenter arripere facultatem lædendi, quæcunque detur;* where all the MSS. have *detur,* and it may be justified as standing in a clause dependent on a subjunctive.

24. *quasi in domicilium suum.* Cf. de Sen. 23, 84: *ex vita ita discedo tamquam ex hospitio, non tamquam e domo: commorandi enim natura deversorium nobis, non habitandi locum dedit.*

*vero* affirmative, as in § 25; 23, 55; 32, 76; 43, 103, &c.

*qui est de animo,* "which treats of the soul." *Esse* [not *agere*] is the usual expression in such titles. Cf. iv. 34, 72. Cicero means the dialogue entitled Φαίδων.

*nescio quo modo*, as 15, 33, and 31, 77, "I know not how it happens."

*posui librum*, so *vestem ponere* (not *deponere*) in b. 47, 113, and v. 20, 69; and *dolorem* (iii. 28, 66) *vitia, arma ponere.*

25. *Quid hoc?* "How so?" It merely marks the transition to the next question.

*dasne?* do you grant? Cf. ii. 12, 28: *satis mihi dedisti.*

XII. 26. *obtinebis:* if you establish this point. So v. 30, 85: *Hi quid possint obtinere, videamus.*

*propius aberat.* Cf. de Leg. ii. 11, 27: *quoniam antiquitas proxime accedit ad deos.*

27. *cascos.* Varro de Ling. Lat. vii. § 28: *Cascum significat vetus; ejus origo Sabina, quæ usque radices in Oscam linguam egit. Cascum vetus esse significat Ennius, quod ait: Quam prisci casci populi tenuere Latini.* Gell. N. A. i. 10: *adolescens casce nimis et vetuste loquens*, "in rather too old-fashioned a style."

*nec—sanxissent*, "would not have pronounced the violation of them so inexpiable an offence." Cf. Philipp. i. 6, 13: *ut inexpiabiles religiones in rempubl. induccrentur.* Cf. de Leg. ii. 22, where the question, *de juribus Manium*, is more fully discussed.

*nisi hæreret* for *hæsisset.* Our author identifies himself with those bygone days, of which he is speaking. So 37, 89, *si timeretur—non concidisset*, and § 90, *cur doleret, si—putaret?*

*quæ—permaneret tamen.* The common reading is rendered barely intelligible by making *quæ* the relative to *vitæ.* Of the various emendations which have been proposed the most simple seems to be: *ceteros humi retineret, ut permanerent tamen* (=*ita tamen, ut permanerent*), which naturally refers *quæ* to *commutatio* (*vitæ*). The idea is more fully carried out (in imitation of Plato's Phædo) by Cicero de Rep. vi. 26, &c.: *Nam eorum animi, qui se corporis voluptatibus dediderunt earumque se quasi ministros præbuerunt—corporibus elapsi circum terram ipsam volutantur, nec hunc in locum* (i. e. *in cœlum*) *nisi multis exagitati sæclis revertuntur.*

28. *Ex hoc*=*igitur.*

*Romulus*, &c. Servius ad Æn. vi. 764, quotes the passage more accurately: *Romulus in cœlo cum Dis genitalibus ævum Degit.* The adjective *genitalibus* is purposely omitted by Cicero.

*perlapsus ad nos.* For the myth concerning the combat of Hercules with Cacus, and the origin of his worship at Rome, see Liv. i. 7; Virg. Æn. viii. 194; Ovid. Fast. i. 543.

*usque ad Oceanum.* Hercules brought the oxen of Geryon from the island of Erythēa, near Gadeira (Gadir, Gades), beyond the two pillars (the promontories of Calpe and Abȳla) called by his name. Cf. Herodot. iv. 8; Pomp. Mela, i. 5, 3. At Gades he had a magnificent temple, the Tyrian Hercules being the chief god of the Phœnicians.

*præsens*, cause for effect, "ready to succour."

*adjutores—nuntii.* According to Cic. de Nat. D. ii. 2, 6, and iii. 5, 11—13, the Tyndaridæ were said to have been visible in the battle of Lake Regillus (B.C. 496), fighting on the side of the Dictator A. Posthumius, against the Tarquins, and in 186 to have announced to P. Vatinius, on the highroad between Reate and Rome, the victory of Æmilius Paulus over Perseus on the very day of its occurrence.

A victory gained by the Locrians over the Crotoniats, on the river Sagra, was also made known the same day at Olympia. Cf. Justin, xx. 5.

*Ino.* The meaning is, "Does not Ino, the daughter of Cadmus, also enjoy divine honours?" For the myth respecting her, see Ovid. Met. iv. 416—562; cf. Hom. Od. v. 333. Cicero, like other Roman writers, erroneously identifies her (here and de Nat. D. iii. 19, 48) with the Roman *Matuta*, a surname of Juno, as being the protectress of orphan cousins, from the obsolete *matrua*.

XIII. 29. *majorum gentium dii.* The expression is borrowed from the *Patribus majorum et minorum gentium* (the former admitted into the senate by Romulus, the latter by Tarquinius Priscus), and = *Dii consentes*, or *complices*. Their names are given by Ennius in the following distich:—

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,*
*Mercurius, Jovi', Neptunus, Volcanus, Apollo.*

*a nobis* = *ab hominibus, a terra.*

*quorum demonstrentur sepulcra* = *qui fuerint ii, quorum demonstrantur sepulcra.* So Jupiter's tomb in Crete is mentioned by Callim. in Jov. 9, and Cic. de Nat. D. iii. 21, 53; and that of Æsculapius in Cynosūra and Arcadia, ib. 22, 57.

*quæ tradantur mysteriis.* Cicero was initiated into these mysteries, and esteemed them very highly. See de Leg. ii. 14, 36.

*tum denique* (*then—at length*) expresses the result of any action (or event); *tum demum* (*then—first*) indicates that something has occurred later than was expected.

*cœpta sunt*, a conjectural reading of Madvig's, instead of the *cœpissent* of the MSS., in which not only the use of the subjunctive is very remarkable, but the active, *cœpi*, with an infinitive, is also decidedly un-Ciceronian [the usual form being then *cœptus sum*].

[*qui didicissent*: the *qui* (*c. subj.*) introduces the *cause* of the following statement.]

*tantum—quantum* in a *restrictive* sense [*only so much as*], as at ii. 19, 44.

30. *deorum opinio, objective* gen., as at ii. 26, 63, *opinio honestatis;* de Nat. D. i. 12, 29: *Empedocles in deorum opinione turpissime labitur.*

*multi—putanda est* must be taken as a parenthesis: the *anacoluthic* apodosis to *ut*—is *quis est igitur*, &c.

*id enim*, an abbreviated expression for *neque id mirandum; id enim.* Cf. 6, 11, *Quis enim.*

*consensus* (in direct opposition to the *consensio* in the next line, and to 15, 35, *consensus!*) is probably only a clumsy gloss to *coll. hom.*

*quis est igitur*, &c. for *ita nemo est, qui.* In logical strictness the sentence answering to *ut* should run thus: *ita animorum immortalitatem eadem ratione ex omnium gentium consensione probare possumus: nemo enim est, qui*, &c.

*primum.* The corresponding member of the sentence does not occur until § 31, *maximum vero*, &c. Cf. 24, 57, *primum—quid?* v. 9, 24, *primum—idem;* 27, 78, *pr.—vero;* 40, 117, *pr.—sin.*

XIV. 31. *Serit*, &c. Cicero has here evidently broken up the metre. Probably they were Cretic verses, —— *Serit 'Arbores, quæ álteri sæculo prósient.*

Or, according to others, Iambic Trimeters :

*Serit árbores quæ saéclo prosint álteri.*

*ut ait in Synephébis*, supply *ille*. Συνέφηβοι, a comedy of Menander, which Statius Cæcilius translated into Latin.

*leges—seret*. An elegant metaphor. Cf. de Leg. i. 6. 20 : *serendi etiam mores nec scriptis omnia sancienda.*

*elogia*, "monumental inscriptions." For an instance, see Cat. M. 17, 61.

32. *quin specimen*, &c. "that the pattern (ideal) of each being must be taken from the best being of the species."

*igitur*, in the fourth place: so ii. 5, 12 ; de Divin. i. 15, 26 : *ille mihi videtur igitur vere augurari ; enim* is used in the same sense, 32, 78, and iv. 38, 83.

XV. *cogitasse*, with *ut :* "to have an object in view." Nep. Dion, 9, 2 : *navem agitari jubet, cogitans—ut haberet, quo fugeret.*

33. *ne et vetera et externa quæram*, "not to seek further for instances which (like those already mentioned) belong at once to the past and to other lands." Hence *et—et*, and not *aut—aut*.

34. *de principibus*, in the more restricted sense of "eminent statesmen," as at 42, 101.

*illud*, "this sentiment;" "this passage." The substantive is often omitted by Latin writers in making quotations, e. g. ii. 5, 13 : *illud Accii.* Ennius is said to have composed the above-cited distich for a statue which was to be placed on his own tomb.

*panxit* = *composuit.* An allusion to his *Annales*, see above 2, 3.

*Sed quid poetas?* sc. *profero* or *persequor*, a very common ellipsis in such transitions from one subject to another. Cf. ii. 17, 41 : *Pugiles cæstibus contusi ne ingemiscunt quidem. Sed quid hos? Gladiatores—quas plagas perferunt!*

*Phidias*, on the shield of his famous ivory statue of Minerva, had represented, in *alto relievo*, the battle of the goddess with the Amazons, introducing his own figure in such a manner that it seemed to hold the whole shield together.

*sui similem.* In Cicero, and most of the older writers, *similis* has a genitive when it relates to living beings, and a genitive and dative indifferently when it concerns inanimate objects. Livy and the poets of the Augustan age were the first who employed the dative as well as the genitive in the former case.

*inscribere*, sc. *nomen suum.* We find the same idea, pro Arch. 11, 26.

35. *arbitrabimur*, i. e. after further observation ; hence the use of the future.

*maxime*, placed for the sake of emphasis at the end, as in de Off. i. 2, 4 : *ab eo exordiri volui maxime.*

XVI. 36. *formidines*, "images of horrour," such as Cerberus, Cocȳtus, Acheron ; see 5, 10.

*consecuti sunt* indicates the causal connexion between *opinio* and *errores;* the simple verb *sequi* would express only the succession in order of time. Cf. 32, 48, *consequens.*

37. *Adsum*, &c. were the opening lines of the *Hecuba* of Ennius

an imitation of the *Hecuba* of Euripides. In the Greek play the speaker is the ghost of Polydorus:

> Ἥκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
> λιπών, ἵν' Ἅιδης χωρὶς ᾤκισται θεῶν.

*valuit*, in ancient times, *jam sublatus*, in the present day (among men of education).

*νεκυία*: Hom. Odyss. lib. xi.

*Appius*, probably *App. Claudius Pulcher*, brother of the *P. Clodius*, who was killed by *Milo*. He was Consul in the year B.C. 54, and Cicero's colleague in the augurship. The Epist. ad Fam. lib. iii. is addressed to him.

*νεκυομαντεῖα* (or *νεκρομαντεῖα*), "conjurations," "those forms of conjuring spirits," (lit. "prophesyings of the dead,") *facere*, "to carry on;" "to conduct." Cf. de Div. i. 58, 132: *psychomantia* (ψυχομαντεῖα), *quibus Appius amicus tuus uti solebat.*

*Averni lacus*, in Campania, near Cumæ and Puteoli.

*Unde*, &c. The author of these verses is unknown.

*obscura umbra*, abl. modi: "in shadowy form."

*falso sanguine*, "with blood, which is not really blood;" or, if we read, with some commentators, *salso sanguine*, and connect it with *excitantur*, it would either signify that the victims offered up in these incantations were strewed with salt, or *salso* must be taken as a mere epithet, of the use of which, incorrect as it is, we have instances in other writers.

*mortuorum imagines.* Some commentators have objected to this reading, because the dead can only be called *imagines viventium*. The Cod. R. has *im. mort.* which may mean *imagines mortalium*. Cf. nevertheless Hom. Il. xxiii. 72: εἴδωλα καμόντων. Virg. Æn. iv. 472: *Umbræ ibant tenues simulacraque luce carentum.*

38. *etiam alios*, supply *dixisse* from *dixit* in the next line.

*quod—exstet*, see Zumpt, Gr. § 559. [Pr. Intr. App. i. 16, prop. fin.] So Brut. 15, 57: *Quem vero exstet eloquentem fuisse et ita esse habitum, primus est M. Cornelius Cethegus.*

*Pherecydes*, a native of the island of Syros (about 540 B.C.), the oldest Greek prose writer.

*fuit enim meo regnante gentili:* "he lived in the days of Servius Tullius." (*Vixit* would mean that "he was still alive.") The expression *meo gentili* [i. e. of the *Tullian* '*gens*'] is used jestingly by Cicero.

*honore et disciplina*, ἓν διὰ δυοῖν for *honore disciplinæ*, which indeed is found in many MSS.

*tenuit—auctoritate*, as having also acted the part of a moral and political reformer in several cities of Magna Græcia.

XVII. *ad antiquos*, to the older Pythagoreans.

*non fere reddebant.* They generally contented themselves with the apophthegm, αὐτὸς (sc. Pythagoras) ἔφα [from which a person's '*ipse dixit*' has passed into a proverb].

*descriptionibus*, "geometrical figures," so de Fin. v. 19, 50: *Archimedes dum in pulvere quædam describit attentius, ne patriam quidem captam esse sensit.*

39. *Platonem*, supply *vero* or *autem*.

*cum istis*, with those who deny the immortality of the soul.

40. *non invitus errarerim* expresses Cicero's confidence in the judgement of Plato. Cf. 21, 49, *ut enim*, &c.

*Num igitur dubitamus*, &c. [*Num* = *μῶν* implies that a negative answer is expected.] "We do not doubt, do we (complete the sentence from what follows, with *quin terra—obtineat*)? or do we (after the manner of the Academics) make this, like so many other questions, subject of dubitation? Though, indeed, here there is certainly very little reason for such a course [for the astronomers bring convincing proofs, &c.]."

*in medio mundo sitam*, i. e. according to the erroneous views of the ancients.

*ad complexum*. Cf. Liv. xxii. 22: *homini non ad cetera Punica ingenia callido*; Cic. de Orat. ii. 6, 25, *virum non illiteratum, sed nihil ad Persium*.

*momenta*, "laws of motion," "directions."

*ad pares angulos*, "perpendicularly."

*unus—alter*, more frequently used by Cicero than *alter—alter*; so iii. 20, 47: *unum—alterum—tertium*.

*rursum*, "on the other hand," the Greek *αὖ*. Cf. 40, 45: *et habitabiles regiones et rursum omni cultu carentes*; also iii. 15, 33.

*ipsa natura*, sc. *ignearum et animalium partium*.

*animos—corpore*. So at 30, 70: *duas esse vias animorum e corpore excedentium*.

41. *quinta illa—natura*, "which was unnamed in former days rather than not understood (comprehended);" see i. 10, 22. This is also a mistake on the part of Cicero, for Aristotle *did* name the fifth element Æther.

*ne—jaceat*, "which we must hold fast, lest —."

*in corde*, &c. See 9, 18 and 19.

XVIII. *Dicæarchum c. Arist.* See 40, 20, 21, and 11, 24.

*doctos homines*, for the plural with *Dic. cum Arist.*, see Zumpt, Gramm. § 375. So in Læl. 11, 39: *Papum Æmilium C. Luscino familiarem fuisse, bis una consules.*

*ad hæc*, "to philosophic enquiries." So afterwards *hæc concedat Aristoteli.*

*sicut est*, in confirmation of the previous supposition; *ut est*, or *ut est certe* is used in the same sense, e.g. in iv. 34, 72.

*Quam quisque*, &c. Aristoph. Vesp. 1431: *Ἔρδοι τις, ἣν ἕκαστος εἰδείη τέχνην.*

42. *levium*. See 11, 22.

*concalefactam et spirabilem*, "composed of portions of fire and air."

*inflammata anima*. Πνεῦμα πυροειδές, according to the definition of the Stoics, from whom the following ideas are borrowed.

*Panætio*. Panætius of Rhodes, a Stoic philosopher, the friend and tutor of the younger Scipio and Lælius, and Cicero's chief authority for his Offices. He flourished about the year 140 B.C.

*dissipantur*, i.e. the materials which compose the soul.

XIX. 43. *Accedit* here and elsewhere = *præterea fit*, and therefore followed by *ut*. So v. 21, 62: *ne integrum quidem erat, ut* = *ne fieri quidem poterat*, ut —.

*omne cœlum hoc*, &c., "the atmosphere."

*junctis—ignibus insistit*, "the stars." Cf. de Nat. D. ii. 46, 118: *Sunt autem stellæ natura flammeæ: quocirca terræ, maris, aquarum vaporibus aluntur iis, qui a sole ex agris tepefactis et ex aquis excitantur: quibus altæ renovataque stellæ atque omnis æther refundunt eadem et rursus trahunt indidem, nihil ut intereat aut admodum paullulum, quod astrorum ignis et ætheris flamma consumat.*

*paribus examinatus ponderibus*, "suspended in equilibrio," because it floats in matter of the same specific weight.

44. *corporis facibus* = *corp. incitamentis.* There is a similar expression in Orat. pro Mil. 35, 98, *subjicere faces invidiæ alicujus.* Philipp. ii. 19, 48, *Antonius omnium Clodii incendiorum fax.*

*æmulemur.* Cf. iv. 8, 17.

*spectare et visere. Visere* (intens.), and not *videre*, "to observe closely." So pro l. Man. 21—61: *non modo vidit, sed etiam omni studio visendam putavit.* Cf. below v. 3, 9.

45. *Hæc pulchritudo*, a sort of attraction for *harum* (*cœlestium*) *rerum pulchritudo*, as at iii. 34, 83, *hoc otium*, "leisure for this," pro Mil. 36, 108, *quæ oblivio*, for *cujus rei oblivio*; de Fin. ii. 20, 66, *hic dolor*; ib. v. 15, 42, *quam similitudinem.*

*patritam*, for the vulg. *patriam*, rests on the authority of Nonius; in Greek, it was probably *πατρῷος καὶ παππῷος.* The philosophy here spoken of is the Ionic.

*ut ait Theophrastus.* Theophrastus of Lesbos, a disciple of Plato and Aristotle, celebrated as a peripatetic philosopher and naturalist.

*philosophiam—cupiditate incensam.* Cf. de Off. i. 19, 64: *omnem morem Lacedæmoniorum inflammatum esse cupiditate vincendi.*

*dispicere*, with reference to *caliyo*, "to see (*or* look) through" [or with reference to *acies*, "to *pierce through*"].

XX. *aliquid*, frequently a *vox prægnans*, as in the present instance, "something worth talking about," "something considerable:" for its use in this sense with *dicere*, see iii. 16, 35, and iv. 29, 46; and with *esse*, v. 36, 104.

*eas angustias*, the Hellespont and the Thracian Bosporus.

*delecti viri*, &c., from the Medea of Ennius, an imitation of the tragedy of Euripides, where it is said (v. 5), *ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρος Πελίᾳ μετῆλθον.*

*Oceani freta*, between the pillars of Hercules, now the Straits of Gibraltar.

*Europam*, &c., quoted also in the Nat. Deorum, iii. 10, 24, placed by Sp. in the second book of the Annales of Ennius (v. 16).

46. *aperta—viderunt*, in the dissection of the human body.

*viæ—perforatæ.* Cf. de Nat. D. iii. 4, 9: *duo lumina ab animo ad oculos perforata* (*habemus*).

*animum—audire.* So Epicharmus: *Νοῦς ὁρῇ καὶ νοῦς ἀκούει· τἄλλα κωφὰ καὶ τυφλά.*

XXI. 47. *Quamvis copiose* is here taken in its original sense, *tam copiose, quam vis.* So iii. 30, 73, and iv. 26, 57; in Verr. ii. 5, 5, 11, *exspectate facinus quam vultis improbum.*

48. *nonnullorum—philosophorum*, viz. the Epicureans, whose doctrines (which were at that time exceedingly popular at Rome) Cicero takes every opportunity of condemning. The present digression is the result of this disposition.

*ut deum.* So Lucret. v. 8.

*gravissimis dominis.* The absence of *a* may be explained from the circumstance of these *domini* not being living creatures. So ad Fam. xii. 1, 1, *non regno, sed rege liberati videmur,* for the sake of uniformity.

*videlicet.* Cf. v. 36, 103: *apud alios loqui videlicet didicerat* (*Demosthenes*), *non multum ipse secum.*

*Acherunsia templa*, &c. Reminiscences from the Andromache of Ennius. (Lucret. i. 21: *Etsi præterea tamen esse Acherunsia templa Ennius æternis exponit versibus*). *Templa* are here "open spaces." So in Ennius the heavens are called *cærula cæli templa,* and in Plautus, Mil. ii. 5, 3, the sea is *templa Neptunia.*

*in eo gloriari,* "to boast of this," "to plume himself upon this." Cf. de Nat. D. iii. 36, 87: *in virtute recte gloriamur.*

49. *Præclarum* here, as in many other passages, is ironical. Læl. 13, 47: *O præclaram sapientiam!*

*autem* follows immediately after *qui—renerantur ut deum;* the sentences from *Liberatos* to *crediturí fuerunt* being parenthetical.

*occurrit.* Brut. 7, 26: *In Græciam quum intueor, maxime mihi occurrunt Athenæ.*

*Platonis—sententia,* viz. that the soul is immortal.

*homini* for *ei,* with reference to some person who has been already mentioned, is by no means uncommon in Cicero (who also uses *vir,* but not *hic homo*), e. g. ii. 27, 65, *ut est captus hominum;* v. 21, 61, *collocari jussit hominem in aureo lecto.* So *res* for *id,* 37, 89.

*ipsa auctoritate me frangeret.* De Div. i. 30, 62: *Hunc* (sc. *Epicurum*) *antepones Platoni et Socrati? qui ut rationem non redderent, auctoritate tamen hos minutos philosophos vincerent.* Cf. also 17, 40.

*velle ceteris.* Supply *persuadere* from the following verb *persuasisse.*

XXII. 50. *quasi—multant.* A Roman citizen could not be executed (*morte multari*) until he had been *capite* (*-is*) *damnatus,* i. e. deprived by judicial sentence of his freedom, as well as of his political and social rights.

*Quasi vero intelligant,* ironically connected with the foregoing, as 35, 85; 38, 92; iii. 5, 11. *Vero* is "really," "indeed."

*in homine vivo* is Bentley's admirable emendation for *in hom. uno,* which is inadmissible here.

*casurusne,* &c., an anacolūthon. Cicero had intended, after *quasi vero intelligant,* to add *ita quidem, ut—casurus in consp. videamur animus;* but he now converts the sentence into a direct disjunctive question, retaining however the subjunctive.

51. *sine corpore,* instead of a negat. adjective, as ii. 3, 7, *lectionem sine ulla delectatione;* v. 16, 48, *vir temperatus, constans, sine metu;* Cat. M. 1, 2, *mihi tu occurrebas dignus eo munere.*

[*videbunt,*] *quem—intelligant,* [they will then see] "that they do not understand it even *in* the body." [*quem intelligant* = "what they understand it to be;" "what they make of it."]

*occurrit,* exactly our use of to '*occur.*' So Cat. M. 1, 2, *mihi tu occurrebas dignus eo munere.*

*domui* is the original form of the dat. and abl. of the fourth decl., from which the locative *domi* arose by abbreviation (like *Corinthi* for *Corinthoi,* Gr. Κορίνθῳ).

*Dicæarchus et Arist.* See 10, 20 and 21; 11, 24; 18, 41.

52. *nimirum*, "in any case," "undoubtedly," is formed out of *ni* (sc. *esset*), and *mirum* (*foret*). In the same manner, *sin minus, sin aliter*, or simply *sin*, are used without a verb, to express an alternative.

*ut se quisque noscat.* Γνῶθι σεαυτόν was placed over the entrance of the temple at Delphi. The saying is ascribed to Chilôn (Chilo) of Lacedæmon, one of the seven wise men of Greece.

*credo*, inserted in this manner (without *ut*), generally gives a more or less ironical colouring to the sentence. Cf. 44, 105: *opinor* has the same effect, 36, 87, and 38, 92.

*Neque nos copora sumus.* De Rep. vi. 24: *Nec enim tu is es, quem forma ista declarat, sed mens cujusque is est quisque, non ea figura, quæ digito demonstrari potest.*

*Quum igitur*, &c. Plat. Alc. i. p. 131, A: ψυχὴν ἄρα ἡμᾶς κελεύει γνωρίσαι ὁ ἐπιτάττων γνῶναι ἑαυτόν.

*præceptum, sic ut trib. deo sit*, "that precept would not have been given by some acuter intellect [than that of men in general], so that it has been attributed to a god." This is the usual emendation of the MS. reading *sic ut tributum a deo sit hoc se ipsum posse cognoscere*, which would not make sense in this passage. What Cicero meant may be easily ascertained by comparing the passage with v. 25, 70, de Fin. v. 16, 44, and de Leg. i. 22, 58. Since several words must be struck out, the most simple plan would be to read, *non esset hoc acrioris cujusdam animi præceptum tributum deo.*

53. *ratio*, here = *ratiocinatio, argumentatio.*

*in Phædro*, p. 245, Steph.

*de Republica*, vi. c. 25 and 26 (or in the Somn. Scip. c. 8).

XXIII. *numquam ne mov. quidem desinit.* Here the two negatives do not cancel one another. Cf. 25, 60, *non est certe nec cordis nec sanguinis*; 27, 66, *nihil ne aut humidum quidem aut flabile.* On *ne—quidem* here and § 54, see 6, 11.

*principium movendi.* Plat. i. 1: τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως.

54. *natura consistat.* Cf. Plat. i. p. 245, E: κινήσεως μὲν ἀρχὴ τὸ αὐτὸ αὑτὸ κινοῦν· τοῦτο δὲ οὔτ' ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στῆναι (*to stand still*) κ. τ. λ.

*a primo = primitus, a principio.*

*hanc naturam*, here abstract, natural "disposition," a few lines before *omnis natura* concrete, "the whole creation."

*neque—est et—est.* The repetition of *est* serves to bring out more distinctly the opposite idea, as v. 1, 2: *sin virtus famula fortunæ est nec tantarum virium est—*; ib. 7, 18, *mathematicorum iste mos est non est philosophorum.*

55. *omnes plebeii philosophi*, "the whole rabble of philosophers." Cic. means the Epicureans, whom he names in his de Div. i. 30, 62: *minutos philosophos cosdemque plebeios.*

*tam eleganter* (v. *eligere*) = *tam acute et subtiliter.* Cf. ii. 2, 6, de Fin. ii. 9, 26: *div sit ineleganter: duo enim genera quæ erant, fecit tria*; ib. § 27, *disserendi elegantia*, as opposed to *confuse loqui.*

*sum passus.* The other reading, *sim passus*, must be rejected, because a dubitative subj. is inadmissible here; and also because the

subj. perf. of pass. and dep. verbs is never employed by Cicero in this sense.

XXIV. 56. *Quid?* introduces the next question, with which a fresh argument begins.

*sanguinem, bilem—dicere, unde concreta sint.* This sort of attraction, viz. the adding as the object of a verbum sentiendi aut declarandi, on which an interrogative sentence depends, the word which, strictly speaking, ought to be the subject of the dependent sentence, is derived from the practice of ordinary life, and therefore frequently employed by comic writers, but more sparingly by Cicero and good prose authors. Cf. ad Fam. viii. 10, 3: *nosti Marcellum, quam tardus sit;* de Invent. ii. 57, 170, *rim rei, qualis et quanta sit, cognoscamus.*

*animum ipsum, si nihil esset in eo,* an anacolūthon, for *in animo ipso si nihil esset,* evidently occasioned by the construction of the preceding sentence, *Nam sanguinem,* &c. Cf. ii. 16, 37, *Militiam vero.*

*hæc enim* for *has enim,* generalizes what has been said, "things of that sort." Cf. iii. 4, 7.

57. *Habet primum.* The corresponding sentence is 25, 61, *Quid? illa vis,* &c. Cf. 13, 30.

*nisi recordari.* Plat. Menex. p. 81. Cf. also Phædr. p. 249 G. and Cic. Cat. M. 21, 78.

*in eo sermone,* Plat. Phædo, p. 72, E.

*cognoscere,* from the Cod. R. 1, for the usual *recognoscere* (which is always equivalent to *recensere*). So § 58, *tum agnoscit illa reminiscendo.*

*ἐννοίας.* This term belongs in strictness to the Stoics, rather than to Plato and his school. The former, it is true, admitted innate ideas, but considered them not as expressions of the *ἀνάμνησις,* but as the result of sensible impressions.

58. *Quumque nihil esset,* &c. *Nihil,* nothing of that which we perceive by means of the senses; *esse* (here, and twice in the parenthesis) is equivalent to *vere esse.*

*Quod semper,* &c., an abbreviated expression for *quod semper tale sit, quale est: quod* (or *quam*) *ἰδέαν appellat ille.* Cf. Acad. i. 8, 30: *Mentem volebat rerum esse judicem; solam censebat idoneam, cui crederetur; quia sola cerneret id, quod semper esset simplex et unius modi et tale, quale esset. Hanc illi ἰδέαν appellabant, jam a Platone ita nominatam; nos recte speciem possumus dicere.*

*hæc—agnoscere. Hæc* and *cognita* are the *ἰδέαι: agnoscere* in this passage is equivalent to *cognoscere;* but immediately afterwards it is used by Cicero in its ordinary acceptation.

*Neque* = *neque vero.*

59. *memoriam.* Cicero here, and in the remainder of the treatise, takes *memoria* in its ordinary sense, as signifying "memory."

*Simonides* of Ceos, the famous Lyric poet, who lived at Athens in the time of Hipparchus and the Persian war, is said to have been the inventor of mnemonics.

*Theodectes* of Phasēlis in Asia Minor, a disciple of Isocrates and Aristotle, was celebrated as an orator. Cf. Quintil. xi. 2, 51: *Quin semel auditos quamlibet multos versus protinus dicitur reddidisse Theodectes.*

*Cineas* of Thessaly was also distinguished as an orator. Cf. Sen.

Controv. i. procem.: *Cineas—missus a Pyrrho legatus ad Romanos, postero die novus homo et senatum et omnem urbanam circumfusam plebem nominibus suis persalutavit.*

*Charmadas*, a philosopher of the Academy and disciple of Carneades, flourished about 110 B.C.

*Metrodorus* of Scepsis in Troas (also a disciple of Carneades) is often mentioned as a mnemotechnic philosopher, who flourished somewhat later than Charmadas (for which reason *nuper* is used with reference to Charmadas, and *modo* with reference to *Metrodorus*). He is called *Scepsius* to distinguish him from an Epicurean philosopher of the same name, who lived at Lampsacus, and is mentioned ii. 3, 8 and 6, 17.

*Hortensius, Q.*, the rival of Cicero in eloquence, and somewhat his senior, was born B.C. 114, and died B.C. 50. Cicero says of him, Brut. 88, 301: *memoria tanta, quantam in nullo cognovisse me arbitror, ut, quæ secum commentatus esset, ea sine scripto verbis eisdem redderet, quibus cogitavisset. Hoc adjumento ille tanto sic utebatur, ut sua et commentata et scripta et nullo referente omnia adversariorum dicta meminisset.*

XXV. 60. *illa vis* is here the *animus* in general, although Cicero afterwards returns to the consideration of the *memoria*.

*anima sit ignisve*, not a disjunctive question.

*ut istos*, all those who profess to *explain* the nature of the soul.

*affirmare*, "to speak with certainty," which Cicero, according to the principles of the new Academy, was unable to do. Cf. 9, 17, and 17, 40.

*sit*. The subjunctive with *sive—sive*, because it is the dependent clause of an *oratio obliqua* (as in 17, 40; and 43, 104): only one should have expected the imperf. subj. Cf., however, de Fin. i. 7, 25: *Nam si concederetur, etiamsi ad corpus nihil referatur, ista sua sponte et per se esse jucunda, per se esset et virtus et cognitio rerum expetenda.*

*hoc—cœlo*, intimates the reason why the memory cannot be a production of earth.

61. *imprimi—animum*. So v. 20, 5: *Quæ quum viderem tot vestigiis impressa*, instead of *quibus tot vestigia impressa*, according to the analogy of the double construction of the verb *adspergo*, &c.

*magnitudo*, sc. *memoriæ quasi tabulæ cereæ quæ—possit effingere* for — *efficta continere.*

*quæ inv.—quæ—dicitur*. Two relative sentences referring to the same word are not very uncommon in Cicero. Cf. 43, 102; ii. 3, 7 and 13, 20; Cat. M. 17, 59: *in eo libro, qui est de tuenda re familiari, qui Œconomicus inscribitur.*

*Quid? illa vis*, &c. See § 57, *et primum.*

62. *aut qui—*, supply *ejusne animus tibi ex hac terrena natura concretus videtur?*

*imposuit nomina*. We find, nevertheless, among the ancients a belief that the names of things originated not in θέσει, as Pythagoras taught, but in φύσει. So Plato (in the Cratylus) and the Stoics.

*institiones*. For an explanation of the (apparently) fixed position of the planets (of which Cicero also speaks, de Nat. D. ii. 20 and 40—

*progredi—insistere*), we may refer to the so-called *solstitium brumale* (*hibernum*) and *æstivum*.

*non re, sed vocabulo errantia.* The meaning of Cicero (expressed more distinctly in de Nat. D. ii. 20, 51) is this, that the expression *errantes stellæ*, πλανῆται, is not strictly applicable to them, on account of the regularity of their movements.

*animus*, although found in all the MSS., has an exceedingly awkward sound, on account of its being immediately followed by *animum suum*. The case is very different in de Off. i. 23, 80 (*Fortis vero animi et constantis est, non perturbari in rebus asperis nec tumultuantem de gradu dejici, ut dicitur, sed præsenti animo uti et consilio, nec a ratione discedere*); where there is a considerable interval between the words *animi* and *animo*.

63. *quum*, "when" = by the act of doing any thing [i. e. when the first action virtually involves the second: '*when you do this you virtually do that*;' '*in doing* this, you do that']. Cf. in Cat. i. 8, 21: *quum quiescunt, probant*, &c. pro Deiot. 13, 36: *omnia tribuisti, quum regnum concessisti.*

*In sphæram illigavit.* This sphere of Archimedes was a machine turned by a winch, to represent the revolutions of the planets. It is described more minutely in de Rep. i. 14; cf. de Nat. D. ii. 35.

XXVI. 64. *ut ego—putem*; "so that I should believe;" he does not really believe it.

*grave* relates to the contents, *plenum* to the full-toned sound of the verse.

*poetam—fundere.* Cf. pro Arch. 8, 18: *poetam natura ipsa valere et mentis viribus excitari et quasi divino quodam spiritu inflari.*

*donum—deorum.* Plat. Tim. p. 533, D: τῷ θνητῷ γένει δωρηθὲν ἐκ θεῶν.

*jus hominum*, as opposed to *jus civile.*

*eademque.—Que* (in the sense of *denique*, or *ut paucis complectar*) often serves to the final summing up, as it were, of what has gone before. So 34, 82; 43, 104; 49, 118.

65. *ne in deo quidem.* Most of the MSS. have *nec in deo*; but *nec*, in this sense, was not used (according to *Madvig*) until the silver age of Latin literature. The omission of *quidem* was rendered easier by the word *quicquam* following it so immediately.

*Juventate.* Ἥβη, the daughter of Jupiter and Juno, was Ganymede's predecessor in the office of cup-bearer to the gods. See Il. iv.

*Homerum.* Il. xx. 233: ἀντίθεος Γανυμήδης, Ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων· Τὸν καὶ ἀνηρείψαντο θεοὶ Διῒ οἰνοχοεύειν, Κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη.

*Ganymeden.* So iii. 4, 8, *Socraten*; iv. 3, 5, *Diogenen.*

*bibere ministraret*, a Græcism, employed for want of a supine to the verb *bibere.* So Liv. xl. 47: *ut bibere sibi juberet dari.*

*Laomedonti.* According to Homer Ganymede was the son of Tros, and uncle of Laomedon; but other traditions assign him a different parentage.

*Euripides.* Fragm. 118: θεὸς γάρ τις ἐν ἡμῖν. In this he follows his master Anaxagoras.

*et quidem*, &c. an anacolūthon, in consequence of the number of

parentheses *et quidem* must be omitted, and *animus hominis* not repeated, unless we strike out *qui* altogether.

*quinta quædam natura:* that Cicero is mistaken in this notion appears from 10, 22.

*inducta primum.* This is also a mistake. The Pythagoreans had already admitted a fifth element, which Philolaus names ἡ τῆς σφαίρας ὁλκάς, and other writers ἡ τοῦ παντὸς σφαῖρα. Cf. Sext. Emp. adv. Math. x. 316: Ὅκελλος (Pythag. 490) καὶ Ἀριστοτέλης συμπαρέλαβον τοῖς τέσσαρσι στοιχείοις τὸ πέμπτον καὶ κυκλοφορητικὸν σῶμα, ἐξ οὗ λέγουσιν εἶναι τὰ οὐράνια.

*in Consolatione.* This is one of the lost treatises of Cicero, composed (B.C. 45) principally with a view to his own consolation after the death of his favorite daughter Tullia. It is mentioned also 34, 83, and iii. 28, 70.

XXVII. 66. *nihil ne—quidem.* See 23, 53.

*sola* belongs not to *quæ* but to *divina*, consequently = *quæ omnia divinam solam originem habent.*

67. *Ubi igitur*, &c. the objection of some imaginary opponent, to which Cicero replies by a series of counter questions.

*potesne* = *num potes*, as in Cat. M. 16, 56: *Poteratne tantus animus non efficere jucundam senectutem?* On the other hand in *etiamne*, i. 34, 84; *rectene*, iii. 17, 37; *satisne*, v. 21, 62; the *ne* = *nonne.*

*quæ habere vellem*, i. e. *si fieri posset* (for which reason *vellem* is used instead of *velim*). Cf. 11, 23, *cuperem;* 33, 81, and 41, 98, *vellem.*

*quamquam id quoque*, sc. *fieri potest.*

*motum*, "susceptibility of every impression."

*Qua facie quidem est. Quidem* gives prominence to the word to which it is attached. If the sentence preceding it be antithetical to this word, then it has the force of an adversative particle. So 41, 99, *dii immortales sciunt; hominem quidem scire urbitror neminem;* 43, 102, *Theodori quidem.*

XXVIII. 68. *Ut, quum ridemus.* The corresponding sentence to *Ut*, &c. is, *Sic mentem hominis*, &c.

*ad temperationem corporum.* Cf. iv. 13, 30: *corporis temperatio, quum ea congruunt inter se, e quibus constamus, sanitas dicitur;* and above, 10, 21.

*quasi fastorum.* In apposition to *luminis*, "which performs the office of a calendar."

*orbe*, the Zodiac (Gr. ζωδιακός, Lat. generally *orbis signifer*). The twelve signs are, *aries, taurus, gemini, cancer, leo, virgo, Libraque, scorpius, arcitenens, caper, amphora, pisces.*

*quinque stellas:* Mercury, Venus, Mars, Jupiter, Saturn.

*in medio mundi loco.* Cf. 17, 40.

*duabus oris.* In the two temperate zones. Cf. Ovid. Met. i. 48.

*Sub axe*, &c. from the Philoctetes of L. Accius.

*stellas septem*, the seven stars (*septem triones*), or the Lesser Bear.

*ἀντίχθονα.* Cf. de Rep. vi. 20, 21: *australis ille cingulus, in quo qui insistunt, adversa nobis urgent vestigia;* the country of the Antipodes (ἀντίποδες).

69. *Cœlum*, &c. probably from the Eumenides of Ennius, a similar passage occurring in the Eum. of Æschylus, v. 907, of which the play of Ennius was an imitation.

*lætificæ* for the simple *lætæ;* found only in older Latin writers. So ii. 9, 22, *vastificus;* 10, 25, *luctificus;* iii. 19, 44, *reqifice;* iv. 16, 36, *tabificus.*

*pubescere,* "to put forth their young tendrils," poetic. So Ovid. Trist. iii. 12, 7: *Prataque pubescunt variorum flore colorum.*

*frondescere—pubescere—incurvescere.* The old poets were fond of ὁμοιοτέλευτα: cf. 35, 85.

*scatere,* in the third conj. like *ferrĕre, stridĕre, tergĕre,* instead of *ferrēre,* &c.

*deorum* is altogether incorrect; for, if it be admitted, we must use *contemplator* at the same time in its proper and in its improper sense. Some of the MSS. have *ac deorum cultorem,* others *ac deorum eorum cultorem.* It would seem, therefore, that we must either adopt Bentley's emendation, *ac terrarum cultorem,* or *ac terrarum earumque cultorem.* Cf. de Nat. D. ii. 39, 99: (*homines*) *quasi cultores terræ constituti.*

70. *si hæc nata sunt.* Cf. Acad. ii. 37, 118: *Plato ex materia in se omnia recipiente mundum esse factum censet a deo sempiternum,* and above, 25, 63.

*muneris.* This word properly signifies the games with which the ædiles were accustomed to entertain the people in return for their votes; hence it also signifies a building employed for such a purpose (e. g. Vell. P. ii. 130: *Pompeii munera absumpta igni*).

*vim divinam mentis.* A repetition of the object (*mentem hominis*) occasioned by the parenthesis.

XXIX. *propria et sua* are not identical expressions. Tacitus, for example, has *orationem propriam et suam,* Cicero only *suam,* because he has much in common with others. Cf. 45, 109: *suis et propriis bonis laudis et gloriæ mortui non carent.*

71. *ne interire quidem* is Madvig's emendation for *nec interire;* see 26, 65. *Igitur* as fourth word need not occasion any difficulty, for we find, 34, 82: *ne in animo quidem igitur sensus remanet,* and 36, 88: *ne carere quidem igitur in mortuo est.*

*nec patronum quæsivit.* He rejected the offer of Lysias, who was willing to defend him.

*liberam contumaciam,* "a generous pride." So Quintil. ii. 4: *Maxima est innocentiæ contumacia,* and Tac. Hist. i. 3: *contumax etiam adversus tormenta fides.* The word is generally used in *malam partem.*

*de hoc ipso,* concerning immortality.

XXX. 72. *Ita enim censebat.* The succeeding ideas are borrowed, and, in some parts, almost literally translated from Plato's Phædo. Cf. also Cic. de Rep. vi. 26.

*animorum e corpore.* So 17, 40: *animos, quum e corpore excesserint.*

*humanis vitiis,* "with the usual vices of our nature." Plat. Phædo, p. 84, B.

*fraudes* here means "offences" in general, as in de Divin. i. 4, 7: *neglectis rebus divinis impia fraude obligari.*

*seseque.* We must supply *qui* for *quibus,* thus *quique sese.* Cf. ii. 25, 61: *quem et ipse sæpe vidi et id dicam* for *et de quo id dicam.* A licence common in familiar conversation.

73. *ut cygni.* Pl. Phæd. p. 84, E, and p. 84, B: οἱ κύκνοι—τοῦ Ἀπόλλωνος ὄντες μάντικοί τέ εἰσι καὶ προειδότες τὰ ἐν ᾅδου ἀγαθὰ

ᾄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ.

*Apollini dicati*, Ἀπόλλωνος θεράποντες in Plato.

*qua providentes*, an anacolūthon for *qua provident*; for *moriantur*, strictly speaking, belongs to *cygni*. So Brut. 27, 105: *hunc qui audierant, in quibus L. Gellius canorum oratorem fuisse dicebat*, for *in quibus L. G. fuit,—dicebant.*

*qui quum—intuerentur.* Another instance of stylistic negligence. *Quum* must either be suppressed, or we must substitute simply *amiserunt* for *ut—amitterent.*

*se ipsa intuens.* We should have expected here *se ipsam intuens.* See Zumpt, § 696 [Pr. Intr. 368].

*reverens* for *timens* is rare. In Cicero we find it only in this passage, and de Orat. ii. 28, 122: *dicam, non reverens assentandi suspicionem.*

*tamque in rate.* Pl. Phæd. p. 85, D.

74. *Cato.* M. Porcius Cato, a Stoic philosopher, who destroyed himself at Utica, on receiving intelligence that Cæsar had made himself absolute (B.C. 46). The last night of his life was spent in reading the Phædo of Plato.

*injussu suo.* A doctrine of the Pythagoreans, Platonics, and Stoics. Cf. Phædo, p. 61, 68.

*dederit—excesserit.* For the double futur. exact. see Zumpt, Gramm. § 511. Cf. ii. 6, 16, *pertulerit—decreverit.*

*sæpe multis=multis, alii alio tempore.* So de Off. i. 22, 74: *Multi bella sæpe quæsierunt propter gloriæ cupiditatem.*

*nœ*, in Cicero, is always joined to a pronoun. So 42, 49, and iii. 4, 8.

*aut ab aliqua potestate. Aliquis* is not = *alius quis*, as some grammarians suppose; but *aut aliquis* = 'or, generally, *some*' ['*or some—or other:*' an emphatic '*some*']. Cf. iii. 14, 29: *aut aliquam molem mali;* ib. 19, 44: *aut aliquid ejusmodi.*

*commentatio mortis*, "contemplation of death, preparation for death." Cf. ii. 18, 42, and iii. 16, 34. Plat. Phæd. p. 67, D: Τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος.

XXXI. 75. *ecquidnam—discere?* an emendation, favoured by the traces of the MS. readings, of the generally received *nec quidquam aliud est mori discere*, which is itself only a conjecture of Bentley's.

*mihi crede*, always (with a few exceptions in his epistles) placed thus by Cicero, to avoid the pentameter termination. Cf. 43, 103; ii. 4, 10.

*Hoc et* for *et hoc*, to render the *hoc* more prominent.

*tum denique viremus.* Cf. de Rep. vi. 14: *Immo vero ii vivunt, qui ex corporum vinculis tamquam e carcere evolaverunt; vestra vero quæ dicitur vita, mors est;* and Euripides: τίς οἶδεν, εἰ τὸ ζῆν μέν ἐστι κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν;

76. *in Consolatione*, see 26, 65.

*has res*, δεικτικῶς, "this world."

*ut verear, ne*, &c. "I think there is nothing else which is undoubtedly so little of an evil for mankind, or rather, nothing else which is a more palpable good."

*Quid refert?* refers to *vel dii ipsi*, &c. "What is the difference (both are glorious)?"

*Adsunt enim*, &c.: supply *at non omnes eadem sentiunt* (*adsunt enim*). Cf. 6, 11: *Quis enim.*

77. *Qui potest—Qui possit?* Supply *fieri*, as at 12, 23. [*Qui* = *quî.*]

*quos equidem*, &c. ironically, as at ii. 3, 7: *quos* (*Epicureos*) *non contemno equidem, quippe quos numquam legerim.*

*acerrime autem*, for *sed etiam aliorum philosophorum, ex quibus acerrime deliciæ*, &c. Cicero wished to avoid a repetition of *sed.*

*Dicæarchus*, see 10, 21; 11, 24; 22, 51.

*efficere*, "to prove" [lit. '*to make out*'], sometimes with an accusative c. infin., but more frequently with *ut*. The act. or passive does not (as Zumpt, Gram. § 618, supposes) make any difference. Cf. 8, 16: *mors ut malum non sit, efficies.*

*usuram—largiuntur*, "grant us a liberal (i. e. lengthened) enjoyment of life." Cf. 39, 93: *usuram vitæ tamquam pecuniæ.*

*tamquam cornicibus.* It was fabulously reported, that the life of a crow extended to nine generations of men. Cf. iii. 28, 69.

XXXII. *mors—in malis?* Cicero does not at once adduce his proofs of this, but first applies himself (33—81, inclusively) to the refutation of some of those philosophers, who denied the immortality of the soul.

*de immortalitate.* Observe the conciseness of the Latin expression.

78. *in his est enim*, &c. before these words supply *multo igitur facilius in his.*

*amicos nostros*, not ironically.

*Istos vero*, sc. *dimittamus.*

*qui—suscipiant*, "who undertake to prove;" so de Divin. ii. 40, 84: *Quæ si suscipiamus, pedis offensio nobis—et sternutamenta erunt observanda.*

*id vero*, a conjectural emendation of Klotz, in place of the usual reading, *idcirco*, which is altogether inadmissible if applied to *non dant*, and superfluous if we assign it to *consequens.* By this resumption of the previous *illud autem*, the abandonment of the original construction (*qui suscipiant*) is also rendered more natural.

*id—non dant, ut—ne intereat.* So v. 11, 34: *demus hoc Bruto, ut sit beatus semper sapiens.* Without the addition of a pron. dem. *dare*, in this sense, is always followed by the acc. cum infin. Cf. 11, 25.

79. *Panætio*, see 18, 42. He wrote against Plato's Phædo.

*eorum similitudo*, sc. *cum iis, qui procreent.*

XXXIII. 80. *quas is—semotas a mente putat*, i. e. Plato; see 10, 20.

*Jam similitudo*, viz. of the children to their parents. Cicero assails the proof on which the minor proposition in the syllogism of Panætius (§ 79) rests.

*Aristoteles*, Problem. 30, 1. Cf. Sen. de Tranq. 15: *Aristoteli nullum magnum ingenium sine mixtura dementiæ fuit.*

*quidem*, with a proper name, answers to our "for instance." So 48, 116, *Alcidamas quidem*; ii. 14, 34, *Cretum quidem leges*; iii. 12, 27, *Dionysius quidem*, &c.

81. *Omitto similitudines.* After proving that mental resemblances are produced only through similarity of corporeal influences, Cicero

now states, as the result of his experience, the fact that, in some instances, this corporeal similarity exercises no influence over the mind.

*vixit cum Africano*, means not merely that they were contemporaries, but that they were intimate friends.

*Africani fratris nepos.* Q. Fabius Maximus, son of Q. Fabius Maximus Allobrogicus (Consul B.C. 121), grandson of Q. Fabius Maximus (Consul 145), the brother of Scipio Æmilianus Afric. Minor. On account of his profligate conduct he was placed under the care of guardians appointed by the government (Val. Max. iii. 5, 2).

*vel patris*, sc. *similis.* The *vel* would seem to give greater prominence to the contrast between *patris* and *omnium perditorum.*

*P. Crassi.* P. Licinius Crassus Dives, B.C. 205, Consul with the elder Africanus, was distinguished as a warrior, statesman, jurist, and orator. He died in 183. His grandson bore the same name.

*primi hominis=primarii, principis.* So in Verr. ii. 4, 17, 37 : *a Lysone Lilybatano, primo homine.*

*facile* with *pati*, "readily," "willingly," as at 36, 88 : *etiamsi id facile patiare.* It has the same signification when used with *audire*, e. g. de Orat. ii. 56, 229 : *facile homines audituri.*

XXXIV. 82. *alte spectare*, "to aim at something exalted."

*Spero—vitæ.* This passage, which had always been assigned to the *A.*, is rightly claimed for the *M.* by Tregder. *Video nos*, &c. bears a concessive relation to *mali vero*, &c.

*Ne—quidem igitur.* See 29, 71.

*nihil tertium*, i. e. besides the body and the soul.

[*ut credam. ut* = "even though."]

*Et falsum esse arbitror*, &c. *Et* is emphatic = "and moreover." *Atque* is more frequently used in this sense. The second *et* occupies the place of a causal particle, and the *que* (in *totumque*) serves to sum up what has been said = *denique*, as 26, 64, in *eademque.*

83. *Vide ne—*, a more modest expression for *a malis dici verius potest.* Cf. ii. 18, 43, and iv. 22, 50. So *videamus ne*, iii. 6, 13.

*a malis*, sc. *discessus.*

*Vere et jure possum.* Observe, that here the indicat. is used instead of the usual subj. The opposite irregularity (*possem id facere*) occurs at § 84.

*in eo libro*, in the Consolatio. See 26, 65.

*Hegesia.* Hegesias, of the Cyrenaic school (so called because it was founded by Aristippus of Cyrene), lived about 280 B.C. under Ptolemy Philadelphus. He was surnamed Πεισιθάνατος.

84. *Callimachi.* Callimachus of Cyrene flourished in Alexandria as a poet, historian, and grammarian, about 250 B.C. His hymns and epigrams are still extant. The epigram to which Cicero here alludes runs thus:

Εἴπας "Ἠλιε χαῖρε" Κλεόμβροτος ὠμβρακιώτης
Ἤλατ' ἀφ' ὑψηλοῦ τείχεος εἰς ἀΐδην,
Ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
Ἓν τὸ περὶ ψυχῆς γράμμ' ἀναλεξάμενος.

*Platonis libro*, sc. *Phædone.*

*quod a vita*, &c. gives the reason why Heg. chose this title for his book.

*domesticis—ornamentisque.* Cicero's domestic happiness was destroyed by the death of his daughter, and his political prospects blasted through the supremacy of Cæsar.

*qui—nos—abstraxisset*, the usual attraction of the relative to the interposed clause; for *quos—privatos—mors—abstraxisset*, see Zumpt, Gr. § 804 [Pr. Intr. 538].

XXXV. 85. *Metellus.* Q. Cæcilius Metellus Macedonicus, who, after the overthrow of Andriscus, 148, made Macedonia a Roman province, was Consul in 143, and lived to see the same office held by three of his sons, viz. Q. C. M. Balearicus, 123, L. C. M. Diadematus, 117, and M. C. M. 115. His fourth, C. C. M. Caprarius, was Prætor (and also Consul in 113, after his father's death); Cicero therefore collectively calls them *honorati*, i. e. *honoribus functi.*—The ablat. above are abl. qualit.—The sense is, "Even if some few, like Metellus, were snatched by death from the enjoyment of perfect happiness, it is equally certain, on the other hand, that most men, like Priam, have been withdrawn by it from present or future misfortune."

*quinquaginta—septendecim.* Hom. Il. xxiv. 495, where Priam says:

> πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἷες Ἀχαιῶν·
> ἐννεακαίδεκα μέν μοι ἐῆς ἐκ νηδύος ἦσαν,
> τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.

*evitari*, a word which had become obsolete in the classic age of Latin literature. It is derived from *vita* = *vitam eripi.* Observe also the παρήχησις: *vi vitam evitari.* The older poets were fond of such alliterations. Cf. 44, 105: *Vidi videre;* ii. 17, 39: *paratam pestem ut participet parem*, iv. 36, 77: *major mihi moles, majus miscendum malum.* For a similar instance of ὁμοιοτέλευτον in the three verses see 28, 69.

*ista vi*, sc. that by which his life was taken.

*eventum amisisset* = *expugnatam Trojam non vidisset.*

*hoc autem tempore*, when Troy was taken.

86. *Pompeio melius factum est* = *Pompeius convaluit*, "he got better."

*nimirum* (see 22, 52), "of course," "naturally," spoken somewhat contemptuously; the inhabitants of the small cities were sure to imitate those of the great ones.

*Græculum*, "truly Greek"—"a regular Greek affair," in a disparaging sense, as in pro Flacco, 10, 23: *motus quidam temerarius Græculæ contionis.* The liveliness of the Greek character was distasteful to the grave Romans.

*cum socero*, with Cæsar, whose daughter Julia married Pompey, in 59. She had been dead since 54, or perhaps longer.

*liberi defleti*, sc. *a Pompeio*, who, after his defeat, must have expected nothing but misery and disgrace for his sons. The other reading, *deleti*, does not make sense; for they outlived their father (Sextus outlived Cicero also), and Cicero is speaking here of the misfortunes which Pompey had experienced in his lifetime, not of those which befel his sons after his death.

XXXVI. 87. *An.* Before *an* supply *Nos ita non dicimus.*

*nomen ipsum carendi.* Gen. epexeget. instead of the apposition, as

at 45, 109: *suis bonis et laudis et gloriæ.* For the use of the gerund as a verbal substantive, see 43, 102, *de nihil sentiendo.*

*qui nulli sunt*, see 6, 11.

*num—dixerit?* an emendation of Davis. The common reading is *num, aut si cornibus caremus aut pennis, sit qui id dixerit* (i. e. *carere*)? But *caremus* cannot be used in the sense of *non habemus;* for Cicero in this very passage protests against its being thus employed.

88. *Hoc premendum est argumentum. Arg. premere,* "to press (urge, push) an argument; to take one's stand, as it were, upon it."

*quin*, &c., instead of the acc. c. inf., which *confirmato illo* requires, on account of the parenthesis (*de quo dubitare non possumus*), to which it is attached. We have an instance of the opposite construction at 17, 40, *terram obtinere* for *quin* (after *num dubitamus*), on account of the parenthetical *persuadent.*

*tamquam in febri*, e. g. ad Fam. xvi. 15, *febri carere. Carere,* however, is often used, *alia quadam notione verbi.* So iii. 13, 27, *miseria;* 18, 40, *malo;* 41, *dolore carere,* &c.

*Carere in morte non dicitur.* We cannot predicate "being in want" of the dead, for they are exempt from all painful feelings.

*dicitur*, supply *enim; quod est malum* refers to the whole notion *bono carere.*

XXXVII. 89. *Quoties*, &c. The whole of this passage closely resembles Cat. M. 20, 75.

*si timeretur.* See 12, 27, *nisi hæreret.* So § 90, *doleret—putaret.*

*L. Brutus.* L. Junius Brutus fell in the year 509, in battle against the Tarquins, who were supported by the Veientes.

*Decius.* P. Decius Mus, the father, sacrificed his life for the good of his country at Veseris in 340; his son at Sentinum in 295; and his grandson (of whom less frequent mention is made) at Asculum 279 B.C.

*Scipiones*, &c. The brothers, Cn. and P. Cornelius Scipio, fell in 212; L. Æmilius Paullus, father of Macedonicus, as Consul, and Cn. Servilius Geminus, as Consularis, in 216; M. Claudius Marcellus, the conqueror of Syracuse, 208; L. Postumius Albinus 215, in Gall. Cispadan.; Tib. Sempronius Gracchus, 213, was killed by Flavius, commander of the Lucanians.

*Lităna* (according to the analogy of other Celtic names, not *Litāna*) for *Latini*, is an admirable conjectural reading of Lindemann, based on Liv. xxiii. 24: *Silva erat rasta* (*Litanam Galli vocabant*), *qua exercitum traducturus erat—Ibi Postumius omni vi, ne caperetur, dimicans occubuit;* afterwards confirmed by *Latina*, and *Latinia* in several MSS., from which *Lucania* has also been substituted for *Lucani* in the text for the sake of uniformity.

90. *Quamquam—nimis sæpe*, sc. *a me dicitur.*

*animi contractio.* Cf. iv. 31, 66: *eodem vitio est effusio animi in lætitia, quo in dolore contractio.*

*Agamemnonem*, sc. *qui olim fuerit.*

*nec pluris facere*, &c., "and that Camillus now troubles himself as little about the present civil war."—M. Furius Camillus, the deliverer of Rome from the Gauls, B.C. 390.

*urbem nostram.* Here, as elsewhere, in the best MSS. even of standard writers, we find *potiri* with an accus. of the place. So de

Fato, 7, 13, *Africanum Carthaginem potiturum;* de Off. ii. 23, 81, *urbem est potitus.*

XXXVIII. 91. *judicantem* = *eum, qui judicet, mortalem esse animum.* When *licet* refers to a general person (which is indicated by a participle) we always have the accus. c. infin. Cf. with the contents of this passage, pro Arch. 11, 28—12, 30.

*sit—agas.* For a similar change of persons cf. de Nat. D. i. 30, 84: *Quam bellum erat, confiteri potius nescire quod nescires, quam ipsum sibi displicere!*

*Alteri nulli sunt,* i. e. according to the acceptation of the opponents. *Alteri—alteri* here signifies "the latter," "the former," as in iv. 3, 5, *alter Cyrenæus, alter Babylonius.* This signification is just as common as the reversed order.

92. *leviorem faciunt,* to be understood 'de conatu' = *lenire volunt.*

*somni simillimam.* So Hom. Il. xi. 242, says of a dead man: κοιμήσατο χάλκεον ὕπνον; xiv. 231: Ὕπνῳ—κασιγνήτῳ Θανάτοιο. So Plat. Apol. Soer. p. 40.

*quasi vero,* &c. The sense is, "Death is not rendered more tolerable by this representation; for a man of sense will not sleep away his life, but will employ it in active labour."

*sui,* an emendation of Keil for *sues.* It is evident that *sues,* even if it be taken proverbially to express the stupidest of animals (*Sus Minervam,* sc. *docet*), cannot form a proper antithesis to *ipse.*

*non modo ipse.* See Zumpt, Gr. 724. Cf. 36, 87.

*Endymion vero,* &c. The sense is, "Yet sleep is unquestionably an image of death; and as we have no feeling in sleep, so also will there be none in death."—De Fin. v. 20, 55: *Itaque, ne si jucundissimis quidem nos somniis usuros putemus, Endymionis somnum nobis velimus dari, idque si accidat, mortis instar putemus.*

*opinor,* somewhat ironically. See 22, 52, on *credo.*

*quum luna laboret,* "when the moon is in trouble," i e. when an eclipse of the moon takes place, = *deficiat* ("is eclipsed").

XXXIX. 93. *Quod tandem tempus?* We must supply the prepos. from the previous sentence, as at § 94, *qua illæ bestiolæ;* 46, 111, *quibus vulgo opinantur.* This construction is not confined exclusively to incomplete relative and interrogative sentences. We find, for instance, in de Off. i. 37, 134, *Videat imprimis, quibus de rebus loquatur: si seriis, severitatem adhibeat; si jocosis, leporem.*

*inquit,* sc. *aliquis* (*adversarius*). So ii. 12, 29.

*Callimachus.* See 34, 84.

*Troilum.* Troilus, a son of Priam, was slain at a very early age in single combat with Achilles. Cf. Virg. Æn. i. 475: *Infelix puer atque impar congressus Achilli.*

*exacta ætate,* "at the close of the vigorous period of life." So Cat. M. 17, 60: *quum esset acta jam ætate.* So *ineunte ætate* = *in adolescentia.*—See the n. on *adolescentes* just below.

94. *Cur?* here = *non assentior,* for to this idea the causal sentence has reference, in which, moreover, *reor* is not ironical.

*quid—homini longum?* Cf. Cat. M. 18, 69: *quamquam, o di boni, quid est in hominis vita diu?*

*Modo pueros,* &c., from an unknown poet: *modo,* "recently."

*adolescentes.* Here we have only three distinct periods of life:

*pueritia, adolescentia,* and *senectus.* So Cat. M. 24: *Qui enim citius adolescentiæ senectus, quam pueritiæ adolescentia obrepit?*

*bestiolas quasdam.* Aristotle calls them ἐφήμερα (Hist. Anim. v. 19), and other writers μονήμερα, ἡμερόβια.

*in eadem brevitate.* In the sense of the gen. or abl. qualit. Cf. iii. 18, 42: *Quæ sequuntur, in eadem sententia sunt;* de Fin. ii. 14, 47: *quartum (genus honestorum) et in eadem pulchritudine et aptum ex illis tribus.*

XL. 95. *levius—levitati,* a genuine Ciceronian pun. Lælius, 23, 87: *Quis tam esset ferreus, qui eam vitam ferre posset?* Cat. M. 11, 38: *sensim sine sensu ætas senescit. Levius nomen,* "a milder designation." Cf. also pro Rosc. Am. 33, 93: *quos qui leviore nomine appellant, percussores vocant.*

*quæ—et—ac.* The whole sentence is united to the preceding one by *que:* its parts are joined together by *et,* and their subordinate members by *ac,* so careful is Cicero in the use of synonymous particles. Cf. 21, 48; iii. 20, 47, and 25, 61.

*in omni virtute.* We should have expected *omnino in virtute.* Cf. 45, 109, *perfecto functus est munere;* iii. 3, 6, *de universa philosophia satis dictum est.*

*Chaldæorum.* The name of this Assyrian tribe was used at Rome as an appellative, "Astrologers."

96. *Theramenes.* A disciple of Socrates, and himself one of the so-called Thirty Tyrants, who were so irritated by the opposition which he offered to the barbarities of his colleagues, especially of Critias, that they put him to death.

*legimus:* Xen. Hell. ii. 3.

*obduxisset = aride hausisset.*

*Propino,* &c. Xen. 1, 1, § 56: Κριτίᾳ τοῦτ' ἔστω τῷ καλῷ. This adjective was in common use among the polished Athenians as a complimentary formula.

*præbiberat,* in classic Latinity, an ἅπαξ λεγόμενον for *propinare* (προπίνειν).

*brevi consecuta est.* In the following year, 403, Critias was slain by Thrasybūlus.

97. *si—judicaret?* an incorrect conclusion; for, when a man thinks death an evil, he will then be most inclined to admire those who await its approach with equanimity.

*Vadit enim,* &c. Death cannot be an evil, *for* Socrates submitted to it with cheerfulness.

*atque in eundem scyphum,* a zeugma. Instead of *vadit* we must here supply *incidit,* or some similar verb.

*Plato:* Apol. Socr. c. 32.

XLI. *spes—bene evenire.* If *spero, spem habeo,* &c., be rendered "to flatter oneself," the inf. præs. may remain, e. g. ad Fam. i. 6, 2, *ut sperem te mihi ignoscere,* and even the inf. perf. e. g. ii. 27, 67, *meque spero liberatum metu;* ad Att. i. 1 extr., *spero tibi me caussam probasse.*

*sive sensus extinguitur.* The corresponding sentence is as far off as § 98, *Sin vera sunt.* We have a similar construction in Acad. i. 2, 7: *Sive enim Zenonem sequare—si vero Academiam persequamur.*

98. *Tene—venire = Nonne lætum est, te—venire,* "what! you' go—,

&c." So ii. 9, 21, *Heu, virginalem me ore ploratum edere!* where we must complete the sentence by adding *nonne indignum est.*

*qui se—haberi volunt.* The insertion of the acc. of the reflex. pron., as the *subject* of the infinitive after verbs *cupiendi*, is truly Ciceronian [Pr. Intr. 145].

*Triptolemum.* The popular Athenian notion that Triptolemus was a judge in the infernal regions was probably derived from the Eleusinian mysteries. Triptolemus was venerated not only as the inventor of agriculture, but also as a legislator (θεσμοφόρος) and upright ruler.

*vero* here is not merely affirmative, but *adauctive* (i. e. heightens the preceding statement) = "*and—even*," as in iv. 32, 68: *Totus vero iste amor tantæ levitatis est—;* de Rep. i. 3, *Nec vero jam meo nomine abstinent.*

*Palamēdes* was the son of the king of Eubœa. In consequence of the misrepresentations of his mortal enemy, Ulysses, he was suspected of treason, and stoned to death by the Greeks before the walls of Troy.

*Ajax*, the son of Telamon, was defeated by Ulysses in a contest for the arms of Achilles, and in consequence of his disappointment went mad and destroyed himself. Ovid. Met. xii. 619; xiii. 398.

*Ulixi.* For this form see Zumpt, § 61 extr.

*Sisyphus*, king of Corinth, was punished in the infernal regions, for having given information of the rape of Ægina (by Jupiter) to her father Asopus. He was celebrated for his cunning.

*ne vos quidem—timueritis.* See Zumpt, § 529, notes. So 47, 112, *ne reliqueris.*

99. *hominem quidem*, adversative, as at 27, 67.

XLII. *suum illud*, "his principle."

100. *ne nomen quidem.* According to Plut. Apophth. Lac. his name was *Thectamenes.*

*possem dissolvere.* Cf. i. 1, *pertinerent.*

101. *Cato*, in the Origines. So in the de Sen. 20, 75, Cicero makes him say: *Recordor—legiones nostras, quod scripsi in Originibus, in eum sæpe locum profectas alacri animo et erecto, unde se numquam redituras arbitrarentur.*

*in quos Simonides.* Herodot. vii. 228, gives us the original verses:—

Ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

*Dum*, "whilst," "since," with the present; "so long as," with the imperfect.

*Pergite animo forti, Lac.* The following emendation has been proposed: *Prandete, o fortes Lac.*, because, according to the Greek and some Latin writers, the sentiment was uttered at breakfast-time, and Leonidas began with Ἀριστᾶτε. The expression, however, *apud inferos cœnare*, would be in itself sufficiently intelligible without the antithesis of *prandere*, which would here seem too abrupt, and be calculated to produce a comic rather than a serious effect. On the other hand, it cannot be denied that the string of sentences from the verses to *E quibus*, especially the remark *Fuit—vigebant*, would seem to be of a trivial and inappropriate character; and moreover *e quibus* obviously

has special reference to those who fought at Thermopylæ, not to *hæc gens* in general. For these reasons we agree with Bentley, F. A. Wolf, and others, in considering the bracketed passages as two glosses.

*unus.* Herodot. vii. 226, calls him Dienekes (Plut. Apophth. Lac. Leonidas himself), but speaks of the other simply as "a Trachinian."

*Perses hostis.* De Rep. i. 27, *Cyrus ille Perses.*

102. *morte—occumbere.* Both the abl. and accus. are classical Latin; but *morti occ.* is used only by the poets.

XLIII. *Spartiatæ* or *Lacedæmonii* (not *Spartani*) in good prose.

*Quid?* A transition to a fresh subject. *Theodōrus* of Cyrene, surnamed ἄθεος (about 280 B.C.), belonged to the Cyrenaic school, founded by Aristippus, whose grand maxim was "enjoy the moment." (*Cyrenæum* is also placed emphatically *before* the proper name.)

*humine an sublime,* paronomasia; also, in Greek, ὑπὲρ γῆς ἢ ὑπὸ γῆς.

*Cujus—admoneor,* &c. A digression respecting the erroneous and to a certain extent superstitious notions which men entertained of the importance of burying the dead. So § 109: *Admoneor ut dicendum existimem,* a Ciceronian pleonasm for *admoneor dicendum esse,* or *admoneor ut dicam.*

*rem non difficilem.* An apposition to the preceding sentence. So de Fin. 23, 75: *intelligere, quam dicatis voluptatem: rem videlicet difficilem et obscuram;* pro Rosc. Am. 11, 30: *insutus in culeum supplicium parricidarum, per summum dedecus vitam amittere.*

*de nihil sentiendo,* περὶ τοῦ μηδὲν αἰσθάνεσθαι. Cf. 36, 87, *nomen carendi;* also v. 40, 117.

*in eo libro.* Plat. Phædo.

*in quo moritur,* "in which his death is described." For the two relative sentences see above, 25, 61.

103. *assequi* (=*consequi*), "to overtake;" *nancisci,* "to light on accidentally."

*mihi crede,* see 31, 75.

104. *Diogenes* of Sinōpe, the famous Cynic philosopher, in the time of Alexander the Great.

*asperius,* sc. *id exprimens.*

*Anaxagoras,* a disciple of the Ionic school, and consequently a natural philosopher, lived at Athens as the instructor and friend of Pericles. He was banished from that city for atheism.

*si quid accidisset,* a euphemism for *si mortuus esset;* Græc. ἤν τι πάθῃ [and *our:* "if any thing should *happen* to him"].

*Totaque.* For *que* see 26, 64, at *eademque.*

XLIV. 105. *Trahit Hectorem,* Homer, Il. xxii. 395.

*credo,* ironically; see 22, 52.

*illa,* either Hecuba or Andromache.

*mæret,* as frequently used with the accus. (see 48, 115) as with the abl. (see 13, 30).

*Vidi,* &c. from Ennius or Pacuvius. For *vidi videre,* cf. 35, 85, *vi vitam evitari.* After *passa,* supply *sum.*

*Hectorem.* The liquid *r* must be doubled in the pronunciation.

*Accius.* L. Accius (or Attius), the best Roman tragic writer, born 170; flourished in the days of the elder Gracchus.

*aliquando*=*nunc tandem,* see i. 1, 1.

*enimvero*, with the second syllable short, as it is often found in the comic poets.

106. *Ecce—alius*, probably Deïphilus, son of the Thracian king Polymnêstor, and Iliona, a daughter of Priam. He was killed by mistake by his own father. The tragedy of Iliona was written by M. Pacuvius (about 160 B.C.).

*Neque te mei miseret*, for *et quam mei non miseret*. Cf. v. 3, 8 : *quem Phliuntem ferunt venisse eumque—disseruisse;* de Orat. ii. 74, 299 : *Themistocles, ad quem—accessisse dicitur eique pollicitus esse. Mei* must be read as a word of one syllable. Besides the succeeding word *prius*, two syllables are still wanting to complete the verse, for which reason Bentley proposes *natum tuum*.

*pressis—modis*, "in a slow tone," as in the de Off. i. 37, 133 : *presse loqui et leniter;* Liv. xxviii. 14, *presso pede incedere*.

*theatris* here stands for the audience ; so ii. 26, 64, *nullum theatrum virtuti conscientia majus est;* de Orat. iii. 50, 195, *theatra tota conclamant*.

*Neu reliquias*, &c. is Bentley's emendation of the meaningless vulgata lectio : *Neu relliquias semiassi regis denudatis ossibus, Per terram sanie*, &c.

107. *quum—pœniuntur* belongs to *tenendum est*, and = *tum quum videmus multos—pœniri* (hence the indic.). *Pœniri*, or *puniri*, is more frequently found in Cicero as a deponent, e. g. de Off. i. 25, 88 : *ejus, qui punitur aliquem*.

*apud Ennium Thyestes*, in the tragedy of the same name.

*nulla sine sensu*, "but it is nothing without feeling," i. e. unless he feels it.

*recipiat*, for *se recipiat*, occurs sometimes, but only in the writings of the older poets. Cf., however, Cæs. de Bell. Gal. i. 48 : *si quo erat longius prodeundum aut celerius recipiendum*.

*quanto hæc in errore versentur*. Transferred from the person to the thing, as in de Nat. D. iii. 10, 25 : *hæc omnia in eodem errore versantur*.

*filium*, Thyestes.

XLV. 108. *nisi—sint laniata*, according to the notion of the Magi; hence the subj.

*Chrysippus* of Soli in Cilicia, a disciple of Zeno and Cleanthes, and successor of the latter in the management of the Stoa (Porch); died B.C. 208. His writings are the principal source from which Cicero compiled the Tusculan Disputations.

*ut est—curiosus*, "minute as he is;" "minutely particular." For the use of *ut* cf. 8, 15 : *Epicharmi ut Siculi*.

109. *perfecto—munere;* see 40, 95, *in omni virtute*. With *munus virtutis*, cf. v. 39, 113 : *geometriæ munus tuebatur*.

*Multa—tempestiva fuerunt*=*multæ mihi fuerunt opportunitates moriendi*.

*obire*=*sequi, persequi*. So pro Mil. 10, 27 : *nisi obire facinoris locum tempusque voluisset*. A more simple construction would be *quam* for *quæ*, but this is mere conjecture.

*Nihil—acquirebatur*, since Cæsar had made himself absolute.

*cumulata erant*, "had been discharged abundantly (by me)."

*cum fortuna* belongs to *bella*.

*suis et propriis bonis*, see 29, 71, *et laudis et gloriæ* is the gen. epexeg. instead of the apposition, as at 36, 87 : *nomen carendi.*

XLVI. 110. *Verum* is an adjective.

*laudandum est*, i. e. in itself, since one does not expect it from the multitude.

*quoquo modo hoc acc.*, "although perhaps it will be found unphilosophical."

*Salaminam* (according to the first decl.) in all the MSS. It is found in no other writer but Justin.

*tropæi* for *victoriæ*. It occurs elsewhere only in the poets and in Nep. Themistocl. 5, 3 : *Hæc* (sc. *Salaminia*) *altera victoria, quæ cum Marathonio possit comparari tropæo.*

*multo tardius*, a *captatio benevolentiæ*, for the persons named are Romans.

*Calatinum*, see 7, 13.

*arripuerit*, for *assecutus erit.* Cf. de Nat. D. iii. 11, 27 : *Quærit Socrates, unde animum arripuerimus, si nullus fuerit in mundo.*

*bonorum laude.* At § 110 the adjective *boni* was used in a very comprehensive sense, but here the word bears the more restricted meaning usually assigned to it by Cicero=*nobiles, optimates*, i. e. the Conservatives, who maintained the dignity and privileges of the senate against the popular leaders.

*esse potest*, for *potest esse*, very rare in Cicero. Cf. 31, 75, *mihi crede.*

*decessio*=*deminutio* (*bonorum*). The opposite is *accessio.*

111. *Diagoras*, king of Rhodes in the time of the Persian wars, celebrated by Pindar in Olymp. 7. According to Gellius, N. A. iii. 15, he died of joy on hearing that his three sons were victors in the Olympic games.

*duo suos filios*, not "his two sons," but "two of his sons," for he had three. Observe generally, e. g. that *meus frater* is not merely= ὁ ἐμὸς ἀδελφός, but also = ἐμὸς ἀδελφός.

*Non enim*, &c. The sense is : "For thou hast attained the summit of human happiness." Cf. pro Flacco 13, 31 : *pugil Olympionices, hoc est apud Græcos prope majus et gloriosius, quam Romæ triumphasse.*

*contendi ut plura dicerem.* A periphrasis for *cum contentione* (=*studio*) *plura dixi.*

*nosmet ipsos amare*, sc. *magis quam eos, quos amisimus.* Cf. Læl. 3, 10 : *Nihil mali accidisse Scipioni* (i. e. through his death), *puto ; mihi accidit, si quid accidit ; suis autem incommodis graviter angi, non amicum, sed se ipsum amantis est.*

XLVII. 112. The remainder of the book is the epilogue.

*ut—ducerem* for *ut—dueam ;* see i. 1, 1, *pertinerent.*

*rhetorum epilogum*, "an epilogue such as the rhetoricians are accustomed to introduce." An instance of Roman brevity, as at 14, 31 : *testamentorum diligentia.*

113. *in scholis*, "philosophical disputations," as at 4, 8.

*Argīæ*=*Argīræ* or *Argēæ.* The name of this priestess was Cydippe. Herodot. i. 31.

*Bito*, not *Biton*, for Cicero gives the termination *on* only to those words in ων, which make οντος or ωντος in the gen.

*veste posita*, see 11, 24, at *posui librum.*

114. *post ejus diei diem tertium.* The same pleonasm occurs now and then in his other treatises, e. g. ad Att. iii. 7, 1. A favorite expression of Cæsar's is *postridie ejus diei.*

*judicavisse*, sc. *mortem esse optimum homini.*

XLVIII. *Silenus.* The tutor and companion of Bacchus.

*qui—dedisse scribitur.* So de Nat. D. ii. 49, 124 : *hæc avis scribitur conchis se solere complere.* (Also *doceri, audiri, inveniri*, &c. are found with a personal construction in Cicero.) Yet Cicero joins *scribitur* to an acc. c. inf.

115. *in Cresphonte.* Cresphontes, king of Messenia, was put to death, together with his sons, by the Optimates, who disliked his popularity. His fate furnished Euripides with materials for a tragedy, of which the passage translated by Cicero, and a few other fragments, are all that remain. The passage to which we allude is as follows :

ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
τὸν φύντα θρηνεῖν, εἰς ὅσ' ἔρχεται κακά.
τὸν δ' αὖ θανόντα καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

*cœtus celebrantes*, "to assemble in great numbers," like *convivium celebrare.*

*exsequi, vox propria*, of the funeral train. (Substant. *exsequiæ.*)

*in Consolatione Crantoris.* Crantor, of Soli in Cilicia, an Academic, and disciple of Xenocrates, about B.C. 300 ; wrote περὶ πένθους, the original of Cicero's Consolatio.

*Terinæus*, i. e. from Terīna in the Bruttiorum ager.

*hujusmodi versiculos.* Plut. Consol. ad Apoll. p. 109 :

Ἥπου, νήπιε Ἠλύσι', ἠλίθιοι φρένες ἀνδρῶν·
Εὐθύνοος κεῖται μοιριδίῳ θανάτῳ·
Οὐκ ἦν γὰρ ζώειν καλὸν αὐτῷ οὔτε γονεῦσιν.

*potitur* with ĭ. Zumpt, § 210.

*finiri.* So Plin. Epist. i. 12 : *qui morbo finiuntur.*

116. *caussam rebus—judicatam*, "that the question (whether death be an evil or a good) has been actually decided by the gods." All the phrases in this sentence are borrowed from the language of courts of justice.

*Alcidamas quidem*, of Elæa in Æolis, a disciple of Gorgias. Respecting *quidem*, see 33, 80 (*quidam*, which is found in most of the MSS., would contradict *in primis nobilis*).

*Erechtheus*, king of Athens in the mythic age. His daughters, Procris, Chthonia, and Creusa, sacrificed themselves in a war against Eleusis. One of the tragedies of Ennius was entituled "Erectheus."

*Codrum.* From *repetunt*, supply *laudant* or *commemorant.*

*Menœceus*, son of the Theban king Creon, the last of the family of Cadmus, stabbed himself (in consequence of a prophecy of Tiresias) for the purpose of delivering the city, which was besieged by the seven chiefs.

*ut hostium*, &c. evidently a quotation from some poet. Supply *sanguis*, which seems wanted to complete the sentence.

XLIX. *in ore—viget.* We generally find *hominum* with *ore.*

*mortes—cum gloria=gloriosas. Cum*, as well as *sine* (see 22, 51), with a substantive, is often used instead of an adjective.

117. *superiore e loco*, "from the rostrum."

*conniventem*, here used in its literal meaning, "closing the eyes."

*hic—ille; hic* is not unfrequently used to indicate that which is grammatically the more distant, but the nearer in idea.

*Nemo*, &c. The same distich is given complete at 15, 34. In Cato M. 20, 73, it is also placed in opposition to that of Solon.

*Mors*, &c. Plutarch (cf. Solon c. Poplic. c. 1) and Stobæus (Serm. 121) give the original:

Μηδέ μοι ἄκλαυστος θανατος μόλοι, ἀλλὰ φίλοισι
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

118. *horribilem—faustum.* [Pr. Intr. ii. 48, Obs.] Observe the elegant chiasmus in the arrangement of the words, as in ii. 4, 11, *medetur animis, inanes sollicitudines detrahit; cupiditatibus liberat, pellit timores;* 22, 53, *tulit—noluit;* 24, 59, *imperantem—servientem.* Observe also that *horribilem aliis* must be taken in conjunction with *diem*, and *nobis faustum* with *putemus.*

*nihilque in malis*, &c. This reason for a belief in the immortality of the soul, founded on an acknowledgement of the loving-kindness and wisdom of the Deity, should have been formally adduced by Cicero among his proofs, instead of being incidentally mentioned in this place.

119. *Ego vero:* see 11, 24, *me vero delectat.*

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# LIBER SECUNDUS.

## SUMMARY OF THE CONTENTS.

In the Proœmium (cap. 1—3) Cicero again exhorts his countrymen to a diligent cultivation of philosophical studies, through the medium of the Latin language, and adds some remarks respecting his own system. He then proceeds with the Disputation itself, which consists of two parts:

I. Whether pain is an evil, and to what extent (cap. 5—14)? The notion that pain is the greatest of all evils is briefly refuted, and the modified proposition adopted, that pain is an evil (cap. 5). Cicero then examines the opinions of the three leading philosophical schools. In the first place he despatches the doctrine of the Cyrenaics and Epicureans (cap. 6—7, 17, and 12, 28), who held pain to be the greatest of all evils, developing at the same time his own theory, that pain, although of course an evil, is nevertheless an evil which may be overcome (cap. 7, 18; cap. 11). Secondly, he rejects as utterly visionary the opinion of the Stoics, that pain is no evil at all; and thirdly, he proves the views of the Peripatetics to be correct.

II. By what means pain may be overcome (cap. 14—27). The means recommended by Cicero for the attainment of this end are:—1. Practice and habit (cap. 14—17). 2. The exercise of reason, especially self-controul, the contemplation of illustrious examples, exertion of the mind, sense of honour (cap. 18—27, 65). By way of conclusion the result of the Disputation is again briefly stated (cap. 27, 66, 67).

I. 1. *apud Ennium*, in the lost tragedy of "Neoptolemus." *Paucis phil.*, "to make short work of philosophy;" "to meddle a little, and but a little with it;" *omnino phil.*, "to devote one's whole attention to it." Cf. Callicles in Plato, Gorg. p. 484, c: *Φιλοσοφία γάρτοι ἐστὶ χάριεν, ἂν τις αὐτοῦ μετρίως ἅψηται ἐν τῇ ἡλικίᾳ. ἐὰν δὲ περαιτέρω τοῦ δέοντος ἐνδιατρίψῃ, διαφθορὰ τῶν ἀνθρώπων.*

*nihil agens, agere melius*, an elegant *ὀξύμωρον*. *Nihil agens* refers to Cicero's taking no part in politics. Cf. i. 1, 1.

2. *mihi habita est.* There is here a soul of modesty in the use of the dat. commodi, instead of *ab*, with the passive verb, the agent being as it were thrown into the background.

3. *Etenim si orationes.* This should be followed (after the parenthesis) by *non probatæ sunt a nonnullis, qui nihil laudarent*, &c. Such anacolūtha as this (*sed si reperiebantur nonnulli*) render the language more lively, and in many instances clearer.

*sperandi sibi—bene dicendi finem.* Orator. 7, 24: *Nunc tantum quisque laudat, quantum se sperat posse imitari.* A delicate mode of charging his adversaries with the want of a talent which he himself possessed in the highest degree. It was not, however, altogether without reason, that they complained of the eloquence of his earlier orations as being too "Asiatic."

*unde*, "from which principle," "from which opinion."

*genus Atticorum.* There were three sorts of eloquence: 1. The Asiatic, pompous in thought and language. 2. The Attic, simple and rational (as exemplified in the orations of Lysias); and 3. The Rhodian, which occupied a middle position between the other two. Among those who found fault with Cicero were many orators, who wished to be Attic, but were only jejune, lame, and nerveless. See Brutus, 82. Orator. 7 and 23, and de Opt. Gen. Orat.

4. *secundo populo = assentiente populo.* See de Leg. Agr. ii. 37, 101: *secunda contione legem suadere.*

*in eam*, the doctrine of the Academy.

11. *in Hortensio*, a dialogue (unfortunately lost) in which the celebrated orator Hortensius attacked, and Cicero triumphantly defended, the study of philosophy.

*in Acad.—libris.* Of the original work, which consisted of two books of considerable length, only the second is extant; and of the four books of a later edition, only the first: consequently there is an hiatus in the middle of the work.

5. *quæ—expetendæ.* Cicero's usual excuse for the little attention paid by the Romans to the arts and sciences. Cf. i. 1, 1.

*ad nihilum ventura.* The destruction of political freedom was soon followed by the decline of eloquence.

*philosophia.* The asyndeton places the antithesis in a more striking point of view than would have been the case with a particle. As

regards the sense, the sentence is continued, although somewhat loosely, at *ut*.

*quidem ut Latinis litteris*, with regard to the existing treasures of Greek literature.

*addicti*, properly of insolvent debtors; who, according to the oldest laws, became the slaves of their creditors. Cf. Hor. Ep. i. 1, 14: *Nullius addictus jurare in verba magistri.*

*consecrati*, a metaphor derived from the religious consecration of any person or thing to the service of one of the gods.

*sequimur probabilia.* See note to i. 9, 17.

*ultra quam id* = *quam ad id*, there is an ellipsis of *est*.

6. *ad nostros*, so *nostris* below, when used in this sense, *homines* is generally added.

*liberaliter eruditi*, see 11, 27; concerning *elegantia* see i. 23, 55.

*ratione et via*, a very common ἓν διὰ δυοῖν (to supply in this instance the want of an adjective with *ratio*), "in a sensible manner," also "methodically." Orat. 33, 116: *In omnibus, quæ ratione docentur et via, primum constituendum est, quid quidque sit;* de Fin. i. 9, 29: *ut ratione et via procedat oratio.*

III. 7. *genus eorum.* See i. 3, 6.

*se philos. app. rolunt.* See note to i. 41, 98. For the two relative sentences see i. 25, 61.

*distincte*, "with precision;" *distribute*, "with proper classification and arrangement."

*lectionem sine ulla delectatione*, "the dull reading." See i. 22, 51, note on *sine corpore.*

*qui sunt ab ea disciplina.* So de Fin. iv. 3, 7: *et Zeno et ab eo qui sunt;* p. Mur. 30, 63: *nostri illi a Platone et Aristotele aiunt;* Græcè οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας. The ellipsis is filled up at § 8: *eos qui ab his profecti sunt.*

*nemo mediocriter quidem doctus:* "No one of even moderate information," abbrev. for *nemo, qui quidem med. doctus sit*, as in Greek οὐδεὶς μετρίως γε πεπαιδευμένος. For this reading, which is found in all the MSS., most of the editors have very unjustifiably substituted *nemo ne med. qu. d.*, as if Cicero were claiming for himself the reputation of being extraordinarily learned.

8. *Epicurus* is treated too disparagingly by Cicero (cf. i 31, 77). The ἡδονή, which he pronounced to be the highest good, was mental pleasure, that is to say, a freedom from disquietude and pain. According to Diog. L. x. 132, he taught that, Οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως, οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέως. συμπεφύκασι γὰρ αἱ ἀρεταὶ τῷ ζῆν ἡδέως καὶ τὸ ζῆν ἡδέως τούτων ἐστὶν ἀχώριστον. It was not the philosopher, but his degenerate disciples, who used the term to express sensual enjoyment.

*Metrodorus*, his favourite disciple, strictly speaking an Athenian, but generally called *Lampsacenus.* He must not be confounded with the Academic Metrodorus (i. 24, 59).

9. *Aristoteles.* Cicero is speaking of the so-called ἐπιδείξεις, which the later Academics, as well as the Peripatetics, derived from Aristotle.

*Philo* of Larissa, who endeavoured to bring the doctrines of the

Academy nearer to those of the Stoa (i. e. the Porch), fled from Athens during the Mithridatic war (88), and settled at Rome, where his lectures were attended by Cicero. Cf. 11, 26.

*in Academiam.* In Cicero's Tusculan villa was a promenade (*gymnasium, ambulatio*) similar to the Academy at Athens (where Plato lectured), and another so arranged as to resemble the Lyceum, the favorite resort of Aristotle. The former was situated on lower ground than the other (de Divin. i. 5, 8), hence (here and at iii. 4, 7) the word *descendimus.*

*non quasi narrantes*, cf. i. 4, 8.

IV. 10. *nobis institutus*, see ii. 1, note 2 to *mihi habita est.*

*quam sim—delectatus.* This is Cicero's usual arrangement of the words, when *quam* is joined to *esse*, and an adjective or participle. So 12, 28: *intelliges, quam sit obsistendum dolori. Quam* is also used without any preceding verb, e. g. Cat. M. 11, 35: *Quam fuit imbecillus!*

*objiciebatur*, more forcible than *offerebatur.*

*mihi crede*, see note to i. 31, 75.

11. *medetur—timores.* For the arrangement see note to i. 49, 118.

*Fortes Fortuna adjuvat.* So word for word in Ter. Phormio i. 4, 25, and Virgil, Æn. x. 284, without the alliteration, *Audentes Fortuna juvat.*

*humana despicientem.* So iv 28. 61: *humana prementem;* de Off. i. 18, 61: *animo magno humanasque res despiciente;* Cat. M. 20, 74: *mortem timens.* The acc. is used very generally with part. præs., which express a permanent quality. Zumpt's rule (Gramm. § 438) applies only to the expressions instanced by him.

*in animo—insedit oratio.* So p. Balb. 1, 4: *in animis omnium penitus insedit oratio.*

*constitutus.* Cf. 6, 17: *corpus bene constitutum;* Læl. 13, 47: *animus bene constitutus;* p. Sest. 65, 137: *viri bene a natura constituti.*

*decretis suis*, Græcè δόγματα. So 6, 16, *decernere* of philosophers.

12. *ut iis fuerit melius:* "it had been better for them never to have learnt." The subj. perf. because we should say, in a principal sentence, *melius iis fuit.*

*pugnet oratio.* In the same sense de Fin. ii. 25, extr.: *Ita vivunt quidam, ut eorum vita refellatur oratio.*

*absurde*, taken here in its original signification (*id quod ab auribus abhorret*), "inharmonious," as in de Orat. iii. 11, 41: *vox absona et absurda.*

*qui—velit*, &c. Subjunctively, because the whole sentence is governed by an implied condition.

*in vita* at the conclusion of the sentence is emphatic, "exactly in what concerns life."

V. *nihil eam prodesse* represents the gen. obj.; *quosdam—vivere* the nomin. The plainer as well as the more usual construction would have been with *quod.*

13. *illud Accii: Probæ etsi*, a conjectural emendation of Muretus for the MS. reading *illud ac improbe: Etsi* —.

*in segetem*, "corn-field." So Cat. M. 15, 54: *segetibus et pratis et vineis et arbustis.*

*suapte*, a dissyllable.

*simili*, "to carry on the same simile." So de Orat. ii. 78, 316: *unde hoc simile ducat.* Cf. above 2, 5: *ab humili ad summum.*

*eaque* is the accus. to which *quæ* refers.

14. *de sententia esse dejectum*, a metaphorical expression derived from the practice of gladiators, *aliquem de statu* (*gradu*) *dejicere* (*depellere, demovere*). So 6, 16: *sententia depelli.*

*est dignum*, here absolutely, like the Greek, ἄξιόν ἐστι = *decet.*

*quis—dolor?* divided into two questions, *quis dolor recusandus est? quis non ultro appetendus—?* which are united into a climax by means of *non modo—sed;* thus = *quilibet dolor non modo non recusandus, sed ultro appetendus est.* So Sest. 50, 108: *Quis non modo approbarit, sed non indignissimum facinus putavit?* = *Omnes non modo non approbaverunt, sed ind. fac. putaverunt.*

*ne sit*, concessive. So Cat. M. 11, 34: *Ne sint in senectute vires: ne postulantur quidem vires a senectute.* In i. 8, 16, and 11, 23, *ut non* is used in the same sense.

*quantum—dejeceris.* Cf. i. 8, 15: *quantum mali de humana condicione dejeceris.*

15. *quo ea me cunque.* The tmesis of *cunque* is by no means unusual in Cicero's writings; generally with a pronoun between the two portions, e. g. de Orat. iii. 16, 60: *quam se cunque in partem dedisset;* ib. ii. 23, 97: *quantulum id cunque est;* but sometimes with other words, e. g. de Leg. ii. 18, 46: *quod ad cunque legis genus;* de Fin. iv. 25, 69: *quod erit cunque visum.*

VI. *de variis disciplinis*, "of various schools," belongs, like *multorum*, as an attribute to *philosophorum.*

*Aristippus*, the most acute among the advocates of elegant sensuality, was a native of Cyrênê; hence his school, which was the forerunner of the Epicurean, was called the Cyrenaic. For an account of his doctrine see iii. 13, 28, and 22, 52. There is an excellent description of him in Hor. Ep. i. 17.

*Hunc post*, a very unusual order of the words; *quem ultra*, iv. 17, 38, appears less strange. See Zumpt, Gram. § 324

*Hieronymus*, a Peripatetic; compare, however, de Fin. v. 5, 14: *Hieronymum jam cur Peripateticum appellem, nescio: summum enim bonum exposuit vacuitatem doloris.*

*Zeno*, a native of Citium in Cyprus, founder of the Stoic school; flourished about 330 years before Christ. He taught that virtue was the only good and vice the only evil; every thing else was ἀδιάφορον.

*Aristo* of Chios, a disciple of Zeno. Cf. what is said of him and Pyrrho, v. 30, 85.

*Pyrrho* of Elis, who accompanied Alexander in his expeditions, was the chief of the older sceptics. His school soon disappeared, but its spirit survived in the later Academics.

16. *id—in eo—*, an anacolūthon; *id* is repeated over again *in eo.*

*quædam* serves here as an excuse for the somewhat free use of the adjective *generosus*, "innate."

*sedulo*, lit. "as one firmly seated," i. e. "steadfastly;" makes a capital antithesis to *sententia depelli.* For *se*, which is found in all the good MSS., Bentley has substituted *sc.* = *scilicet*, without, however, improving the sense. The other editors, with the exception of

Klotz (whose conjectural emendation we have adopted), omit the word altogether. How easily might *dulo* have dropped out before *dolorem!* For *sedulo*, in a reproachful sense, cf. ad Att. iii. 12, 1: *Tu quidem sedulo argumentaris, quid sit sperandum. Quæ ista (spes) est, eodem tribuno pl. et inimico consule designato?*

17. *Metrodorus.* See note to 3, 8. According to Clem. Alex. Strom. ii. p. 498, his words were, Ἀγαθὸν ψυχῆς τί ἄλλο ἢ τὸ σαρκὸς εὐσταθὲς κατάστημα καὶ τὸ περὶ ταύτης πιστὸν ἔλπισμα; cf. v. 9, 27.

VII. *Affirmat—dicet.* The verb fin. *dicet*, instead of the inf. *dicturum esse*, which, logically speaking, ought to follow *affirmat.*

*exspectas—dum dicat.* So Læl. 13, 44: *ne exspectemus quidem, dum rogemur;* and in several other instances. Cf. iv. 36, 78.

*homini—duro.* The sense is, "He, who is effeminate in every thing else, would surpass Hercules himself in the endurance of pain." What a rough and hardened man!

*in Phalaridis tauro.* Phalaris, tyrant of Agrigentum, about B.C. 560, had a brazen bull, the work of Perillus, in which he used to roast his victims. Cf. v. 10, 31.

*quam—non,* "how little." So 17, 39: *vide, quam non flebiliter respondeat;* iv. 35, 74: *quam nihili sit omnino,* "how valueless it is." Brut. 64, 228: *quam hoc scriptionis genus nondum sit Latinis litteris illustratum,* "how little thus far."

*illi ipsi,* the Stoics.

*contra naturam,* adjective, as 13, 30. On the other hand, in § 18, we have *naturæ inimicum.*

*et* before *mal. omn. extremum,* "and indeed," as ad Fam. ii. 7, 4: *a tribuno plebis et a Curio tribuno;* p. Quint. iv. 14: *moritur—et moritur repentino;* p. L. Man. 18, 54: *magna ac multo maxima.*

18. *ut dolorem—voluptarius:* that you should turn pain into pleasure, by using the same words as Epicurus (*Quam suave est!*). To render the contrast more striking, the words *voluptatem* and *homo—voluptarius* ("a man, whose sole pursuit was pleasure") are placed as near as possible to one another.—*Efficias* is Täuber's emendation of the vulg. *afficias.* The sense is the same, but the latter expression is more feeble than the other, *eisdem verbis afficias* being explained by *eisdem verbis appelles.*

19. *Philoctetam.* He possessed the bow and poisoned arrows of Hercules. In consequence of an oracle, which declared that Troy could not be taken without those weapons, the Greeks brought him as far as Lemnos, where they were compelled to leave him, on account of a noisome wound in one of his feet. After ten years of torture, he was removed from the island by Ulysses, after the death of Achilles.

*cui,* sc. *ut homini,* as opposed to *ipsum Herculem,* sc. *deum.*

*gementi* = *gemere,* or *ut gemat,* a somewhat unusual Græcism. Cf. de Off. i. 21, 71: *iis forsitan concedendum sit rempubl. non capessentibus, qui—doctrinæ sese dediderunt.*

*viderat.* Diodor. S. iv. p. 243: Ὁ μὲν Ἡρακλῆς ἀπογνοὺς τὰ καθ' ἑαυτὸν καὶ παρελθὼν ἐς τὴν πυρὰν παρεκάλει τὸν ἀεὶ προσιόντα ὑφάψαι τὴν πυράν. οὐδενὸς δὲ τολμῶντος ὑπακοῦσαι, μόνος Φιλοκτήτης ἐπείσθη. λαβὼν δὲ τῆς ὑπουργίας χάριν τὴν τῶν τόξων δωρεὰν

*ἧψε πυράν.* So Ovid. Met. ix. 231. The same thing is elsewhere related by Pœas, the father of Philoctetes.

*E viperino*, &c. from the Philoctetes of the tragic poet Accius, also cited de Fin. 22, 94. Alliteration: *viperino—venæ viscerum veneno.*

VIII. 20. *in Trachiniis*, v. 1046, sq. Dind. The translation is Cicero's own.

*Deianira*, a daughter of Œneus, king of Ætolia, and wife of Hercules; was the involuntary cause of her husband's agonizing death. See Ovid. Met. ix. 101—272.

*Junonis terror* = *J. ira terribilis; implacabilis* is more poetical, if taken as a nominative. Cf. *biformato impetu Centaurus*, and 9, 21, *vim coruscam fulminis.*

*tristis*, "sullen," as at iii. 9, 18: *tristibus iris.* Soph. 1049: *στυγνός.*

*recors*, according to Festus *turbati et mali cordis* (cf. i. 9, 18), and therefore "malignant" (Soph. *δολῶπις*). She must have seemed so to Hercules.

*Œnei partu edita.* This is perhaps the only instance of *partus* being used with reference to a father. Cf. de Off. i. 32, 118: *Herculi Jovis satu edito.*

*decolorem*, "discoloured," an incorrect translation of Soph. v. 1055: *χλωρὸν αἷμα*, "youthful, fresh blood."

*peste* = *tunica pestifera; textilis* for *textus*, also v. 21, 61.

*biformato impetu Centaurus*, for *biformatus* (= *biformis*) *Centaurus impetu suo.*

*ictus inflixit*, so *vulnus, plagam alicui infligere.* Most of the MSS. have *infixit*, a reading which is supported by Virg. Æn. iv. 689 (*infixum stridit sub pectore vulnus*).

*terris ultimis*, to the pillars of Hercules.

*feminea*, used only by the poets and later prose-writers for *muliebris.*

IX. *O nate.* Hyllus, the son of Hercules and Deianira. Soph. v. 1064, sq.: *Ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς, Καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσῃς πλέον.*

21. *pestibus.* Cf. de Rep. i. 3: *Marii clades—vel eorum multorum pestes, quæ paullo post secutæ sunt.* We have also the plural *pestes*, at § 25.

*feminata*, for *effeminata*, ἅπ. λεγ. Klotz has *ecfeminata* without the *sic.*

*miserandum*, &c. The accumulation of adjectives without a conjunction is very common in the older poets. So above, *feminata virtus afflicta;* and 10, 25: *vetusta, glomerata, luctifica clades.* Bentley's conjecture of *eviscerati* is therefore unnecessary.

*Cœlestum* for *Cœlestium*, on account of the metre, not unusual in the poets; e. g. Virg. Æn. vii. 432: *Cœlestum vis magna jubet.*

*dolorum vertices* = *summi dolores.*

22. *Pacarit.* Virg. Æn. vi. 804: *Erymanthi Pacarit nemora.*

*bicorporem manum* = *biformes Centauros*

*beluam*, the wild boar of the mountain Erymanthus, in Arcadia.

*Hydra generatum.* Soph. v. 1099: *δεινῆς Ἐχίδνης θρέμμα. Hydra* and *Echidna* are elsewhere also used *promiscue.*

*auriferam arborem*, the tree which bore golden apples, in the garden of the Hesperides.

*lustravit*, for *sustinuit*, as in Virg. Æn. ix. 96: *pericula lustrare.*

*spolia cepit* = *detraxit aliquid de laude nostra.*

X. 23. *ob furtum Lemnium.* It was from Lemnos that Prometheus stole Vulcan's fire.

*Unde*, &c., according to Varro L. L. vii. § 11, from the Philoctetes of Accius (after Æschylus). *Unde* refers to *furtum Lemnium* (or to Lemnos itself); *cluet* from the Greek κλύειν = *dicitur.*

*doctus*, "crafty," which is often used in this sense by Plaut. and Ter., is found in all the MSS. Some commentators have proposed to substitute *dictus* (sc. *est*), by way of accounting for the use of the infinitives *clepsisse* and *expendisse.* But this alteration, which would weaken the expression, is quite unnecessary; for there is no reason why we should not supply *cluet* before the two infinitives.

*fato supremo* = *extremo malo*, as in Virg. Æn. ix. 204: *fata extrema.*

*dicit hæc*, from the Προμηθεὺς λυόμενος, a lost play of Æschylus, translated by Cicero himself (see 11, 26).

*Titanum soboles*, &c. The Titans, sons of *Cœlus* and *Terra*: Cœus, Crius, Hyperion, and Iapetus, formed the chorus in the "liberated Prometheus." Prometheus was the son of Iapetus.

*navem ut—adnectunt.* The simile is only partially correct; for the ship is moored for safety; but Prometheus was bound that he might suffer torment.

*Mulcebri*, sync. for *Mulciberi.*

24. *Jam* = *atque adeo.*

*Joris satelles*, consequently an eagle; the myth elsewhere speaks of a vulture.

*adulat* here signifies "wipe off," not as 17, 4: *Adulatio est blandimentum proprie canum, quod et ad homines tractum consuetudine est.*

*inflatu* = *quum inflatur* (*intumescit*).

25. *me viduus*, for *me* (i. e. *viribus meis*) *privatus.* Hor. Carm. i. 10, 11: *viduus pharetra*; Virg. Georg. 371: *lacus viduos a lumine Phœbi.*

XI. *si hunc miserum*, sc. *dicimus; certe dolorem malum*, sc. *dicere cogimur.* It might have been briefly expressed thus: *et, si hic miser, certe dolor malum;* but the Latin writers like this connexion with the previous construction.

26. *mox ridero.* So v. 7, 20: *Sed videro, quid efficiat; tantisper*, &c. Zumpt, § 511.

*agnosco*; cf. i. 8, 15: *jam agnosco Græcum.*

*credo*, not ironical here.

*Vero*, "certainly, by all means." De Divin. i. 46, 104: *illam autem dixisse: Vero, mea puella*; Brut. 87, 300: *Sed tu orationes nobis veteres explicabis? Vero, inquam, Brute.*

*admisceri orationi.* The philosophers of that period, in order to render their lectures more attractive, used to interlard them with passages of poetry. Even Cicero himself was not altogether free from this fault

*Dionysius Stoicus.* We know nothing further of him. The Dionysius mentioned at 25, 60, is another and an older philosopher.

*dictata*, lectures which were dictated to the pupils, that they might

learn them by heart. So de Fin. iv. 4, 10: *quasi dictata decantare.* The three ideas. *quasi dictata, nullo delectu, nulla elegantia,* are brought out in bolder relief by the three antitheses, *proprium numerum, lecta poemata,* and *loco.*

*Philo,* see above 3, 9.

*loco* = *suo (apto) loco; in loco* also occurs in this sense.

*hanc—declamationem,* philosophical discourses and disputations. Cf. i. 4, 7.

27. *vitam umbratilem,* "a quiet easy life;" antith. to *lux forensis* (Brut. 8, 32). Cf. 15, 36: *quæ* (sc. *feminæ*) *mollissimo cultu parietum umbris occuluntur;* Orat. 19, 64: *mollis est enim oratio philosophorum et umbratilis.*

*elidunt* = *frangunt.* Cf. iii. 34, 83: *stirpes ægritudinis, ipso trunco everso, omnes elidendæ sunt.*

*a Platone,* de Rep. iii. p. 398 St.

*scilicet,* "forsooth," admits the fact (*docti a Græcia*), but disparages its value.

*hæc,* sc. *poetarum carmina.*

XII. 28. *tu, adolescens,* see i. 5, 9 at A.

*paulo ante,* see above, 5, 14.

*verbo,* "at a word," for "at one word;" "at a single word from me." Cf. Cat. M. 15, 54: *de qua ne verbum quidem fecit;* in Verr. ii. 4, 65, 147: *ante, quam verbum facerem, abiit.* The Latin writers often use simply the singular noun, where we should have expected *unus,* e. g. *annus, mensis, dies,—modius, libra,* &c. On the other hand we find *uno verbo* opposed (13, 30) to *tot modis dicere.*

*Rogo,* for *Si—rogo,* as at 24, 58: *ira exardescit, libido concitatur: in eandem arcem confugiendum est;* so the imper. very frequently for *si* with the fut. exact., and afterwards the futur. 1, e. g. 16, 37: *Adduc pari animo inexercitatum militem: mulier videbitur;* 17, 40: *Subduc—implorabit.*

*Quis igitur,* &c. The sense is: [physical] pain does not affect Epicurus, when he says, that it [physical pain] is the greatest of evils, but so much the more is he affected by shame (which, to the high-minded, is a greater torment than physical pain).

29. *Concludunt ratiunculas* = *concludendo efficiunt.* So de Divin. i. 32, 71: *rationem concludere;* Acad. ii. 14, 44: *argumentum concludere.*

*capior,* "I am captivated." So v. 10, 28: *his capiuntur imperiti.*

*inquit,* as at i. 39, 93.

*necne,* with the verb repeated, occurs also elsewhere.

*est tamen rejiciendum,* sc. *τό dolere.* The Stoics called every thing, except virtue and vice, *ἀδιάφορα* (*media*), and divided them into two classes; *προηγμένα* (*producta, præposita, præcipua*), things desirable, e. g. health, riches, &c., and *ἀποπροηγμένα* (*remota, rejecta*), undesirable, e. g. sickness, pain, poverty, &c. See de Fin. iv. 15.

XIII. 30. *vix* is placed, for the sake of emphasis, before *quod,* as at v. 19, 54: *Non dubito, tu quid responsurus sis.* So *vix ut* often occurs in Cicero for *ut vix—.*

*succumbere—gloriantem.* It would have been more accurate to say, *succumbentem—gloriari.*

*dum nihil bonum.* To complete the sentence we must add *dicis* from the preceding one. This, however, is rather awkward, and, to

avoid it, Tregder would read, *verbis gloriabundum. Nihil*, &c. We should prefer simply cancelling the *dum*, and connecting, as he does, *Nihil*, &c., with what follows.

*Optare—docere*, "to cherish a pious hope," "to adduce proofs." So de Fato, 20, 47: *Optare hoc quidem est, non disputare;* Acad. ii. 38, 121: *Somnia hæc esse Democriti non docentis, sed optantis.*

*Hoc posito*, &c. The sense is, "health also and riches are goods, but insignificant as compared with moral good; pain, poverty, &c., are evils, but insignificant as compared with moral evil."

31. *nihil est plane dolor*, that is, as compared with moral evil.

*animi inductione*, "in consequence of your resolution;" so ad Fam. i. 8, 2: *tantum enim animi inductio apud me valet, ut—* ; cf. v. 10, 30: *inducere animum* with the infinitive.

*Prudentiamne*, &c. *Prudentia, temperantia, justitia, fortitudo*, are the four so-called cardinal virtues. Cf. de Off. i. 5.

*nihil proficientem et laborantem*, which would be the case if we gave way to pain; *et*, "and yet."

32. *respondebis*, "will meet their demands."

*jacens*, so iv. 16, 35: *ægritudine quis afflictus, debilitatus, jacens.*

*Amittenda*, "must be sacrificed." So sometimes *prædam, occasionem amittere.* Cf. ad Her. iv. 44, 57: (*Decius*) *amisit vitam, at non perdidit.*

*sepeliendus*, "must be laid in the grave," = "must be suppressed;" p. L. Man. 11, 30: *bellum Pompeii adventu sublatum ac sepultum.*

XIV. *Ecquid scis*, &c., a carrying out of the idea *Amittenda—dolor.*

*de Corinthiis tuis*, sc. *vasis* or *operibus.* Corinthian vessels, cast in what was called Corinthian brass, a mixture of the nobler metals, were in great request at Rome, and often cost more than vessels of gold.

*nullam esse te hab.*, the doctrine of the Stoics.

*sed* takes up the interrupted idea (as above, at 1, 3), and at the same time corrects it.

33. *aut Philoct. illum.* This passage is variously explained. Klotz supposes that *aut*, with another noun, must have dropped out. Kühner, that Cicero intended *aut te* to follow, but afterwards substituted *a te enim malo discedere.* The simplest and best emendation would be to strike out the *aut.*

*lecto—quod.* All the best MSS. have this reading; only a few of inferior authority have *qui* (probably a conjectural reading, and also objectionable on account of the metre). *Lectum*, as a neuter noun, is found only in Ulpian. We must understand it here of the whole cave of Phil., not of his bed alone. Tregder, therefore, after Bouhier and others, would read *tectum*, but perhaps *saxum* would be the better reading. Cf. de Fin. ii. 29, 94: *Turpe putandum est, non dico dolere, sed saxum illud Lemnium clamore Philocteteo funestare, Quod ejulatu—refert.* The verses are from Accius, who has copied the Phil. of Æschylus.

*mutum*, "albeit dumb," in conjunction with *resonando voces refert*, produces an elegant ὀξύμωρον. The other reading, *multum*, is feeble in comparison.

*quid exornamus philosophiam?* So above 5, 12: *ne philosophiam falsa gloria exornes.*

*ejus nomine gloriosi sumus* = *ea gloriamur.* Cf. de Fin. i. 15, 49: *nec patientiam laudari suo nomine;* ii. 7, 21: *qui, quum luxuriose vivirent, non reprehenderentur eo nomine;* ad Fam. ii. 1: *nomine negligentiæ alicui esse suspectum.*

*fodiat,* "dig into the flesh." Cf. Phil. ii. 34, 86: *Num exspectas, dum te stimulis fodiam? hæc te—lacerat, hæc cruentat oratio.*

*da jugulum,* as a conquered gladiator to his victorious antagonist.

*Vulcaniis armis,* as Achilles in Homer, and Æneas in Virgil.

34. *ut poetæ ferunt,* in Hom. Od. xix. 179, Minos is called Διὸς μεγάλου ὀαριστὴς.

*ad aram,* sc. *Dianæ Orthiæ.* Cf. v. 27, 77.

*verberibus accipiuntur,* like iv. 36, 78: *Quo te modo accepissem, inquit, nisi iratus essem!* In Verr. Act. i. 54, 140: *male accipit verbis Rabonium.*

XV. 35. *differt* = *interest,* so de Off. ii. 8, 30: *ut non multum differat inter summos et mediocres viros.*

*functio—muneris.* Two different genitives with one subst., a construction which Cicero does not take much pains to avoid. So i. 12, 28: *adjutores victoriæ populi Romani;* iv. 6, 14: *præsentis mali sapientis affectio.*

*alienus a sensibus* = *sensibus repugnans.*

*uno nomine appellant,* &c. Cicero's natural vanity has led him into an errour. The Greeks have two words, πόνος = *labor,* and ἄλγος = *dolor;* and, as πόνος is employed by them in the sense of ἄλγος, so is *labor,* and especially *laborare,* sometimes = *dolere* in Latin writers.

*studiosos—doloris:* φιλοπόνους. The charge is, as we have said, unfounded.

*C. Mario.* Cf. 22, 53.

36. *illi, qui—,* especially Minos and Lycurgus.

*virgines,* "young women," "girls," poet.

*Eurota,* nomin., a solitary instance.

*in studio est,* according to the analogy of *in deliciis, in honore esse,* &c.

*fertilitas barbara.* The indolent luxurious life of the Orientals is more favorable to the increase of population than the gymnastic exercises of the Spartans and their women.

*impelluntur,* in its original meaning, "they are pushed."

*callum—obducit dolori,* "hardens against pain." Cf. ad Fam. ix. 2, 3: *consuetudo callum obduxit stomacho meo;* also below, iii. 22, 53.

XVI. 37. *Militiam vero,* in the sense of *Ad mil. vero quod attinet.* This remarkable anacolūthon (for the construction begins afresh with *nostri exercitus*) may be explained by the fact of *militia* being attracted by *nostram.* There is a similar construction above, i. 24, 56: *animum ipsum.*

*agmen.* An excellent emendation of Lambin's, for the meaningless *admodum* of the codd.

*ad tibiam,* not *ad tubam,* like other nations. Thuc. v. 70: Λακεδαιμόνιοι βραδέως καὶ ὑπὸ αὐλητῶν πολλῶν νόμῳ ἐγκαθεστώτων—ἵνα ὁμαλῶς μετὰ ῥυθμοῦ βαίνοντες προέλθοιεν, καὶ μὴ διασπασθείη αὐτοῖς ἡ τάξις.

*anapæstis pedibus.* Some of these anapæstic κελεύσματα are still

extant; e. g. Ἄγετ', ὦ Σπάρτας ἔνοπλοι κοῦροι ποτὶ τὰν Ἄρεως κίνασιν.

*qui labor, quantus agminis,* intens. "What exertion, especially on a march!"

*cibaria,* according to Cæsar, B. Civ. i. 78, for twenty-two days; Liv. xliv. 2, for a month.

*plus—quam,* for *magis quam,* as in Phil. xiii. 4: *me ejus beneficio plus quam pro virili parte obligatum puto;* so especially *non plus—quam,* e. g. ad Att. ii. 1 med.: *Catonem non tu amas plus quam ego.* [where *quantity* or *amount* is signified, *plus* is the regular form.]

38. *experti sumus,* in the civil war, where Pompey's raw levies were easily defeated by Cæsar's veterans.

*O Patrocles,* &c. This scene is from the *Epinausimăché* of Accius. The groundwork of the plot is furnished by Hom. Il. xi. 822, but in many particulars Accius differs from him, or rather from his Greek original.

*oppeto malam p stem = oppeto (subeo) mortem,* as in Plaut. Capt. iii. 3, 11: *Occĭdam oppetamque pestem.—mandatam = immissam,* and Juven. 10, 52: *quum Fortunæ ipse minaci Mandaret laqueum.*

*si qui = si qua ratione; magis,* sc. *quam si non adveniam.*

*Æscul. liberorum—porticus,* the vestibules of the tents of Podalirius and Machaon; see Il. ii. 731.

*potest,* in the last verse but one, is read *pot'st,* as 17, 39, *non potest ecfari.*

*Non—exercitum.* In order to restore the metre the editor has cancelled *est,* which in all the MSS. follows *quidem.* (It is worthy of remark that one and the same interpolation is often found in *all* the MSS. of the Tusc. Disp.) *Exercitus,* "afflicted," "tormented," cf. *exercuit,* v. 1, 3. [uttered by Patroclus, when he sees Euryphlus approach wounded. *Orelli.*]

*Ubi—continuatur,* "who suffers under such an accumulation of [uninterrupted] misery." We have followed the example of Klotz in making these words a part of the verse. Most of the editors suppose the words to be Cicero's, and F. A. Wolf translates them, "in which passage P. so piteously bemoans his misery;" but this does not at all agree with what follows (*si quidem homo esset,* &c.). Of the two we should prefer Kühner's suggestion, who would make the words a part of the next sentence, *vide,* &c. The sense would then be, "Notwithstanding this accumulation of misery, he does not utter any lamentations," &c.

XVII. 39. *quam non,* see note to 7, 17.

*Eum,* a monosyllable. Observe the alliteration in the succeeding words.

*credo,* "I conclude," "probably;" slightly ironical. There is also a tinge of irony in what follows.

*Si quidem homo esset.* So p. Flacc. 7, 15: *O morem præclarum disciplinamque, quam a majoribus accepimus! Si quidem teneremus; sed nescio quo pacto jam de manibus elabitur.*

*nihil minus,* according to several MSS. Most of them, however, have *nihil vidimus,* probably a corruption of *minus,* and thence the reading of *nihil vidi minus.* The verse is imperfect; perhaps it ran thus: *Eloquere, Eurypyle,* &c.

*potest,* a monosyllable; *ecfari,* used in a passive sense.

*Quiesce*, &c. Cicero, as if he were a spectator of the action, interrupts the speech of E. with the exclamation, "Be still and bind up thy wound." He then resumes his character of author, and continues, "that he cannot do, for even if it were possible for Eurypylus to remain quiet, such an actor as our Æsopus would not endure it, for he is wont to enter with his whole soul into the heroic characters which he represents." A compliment to Æsopus, who was Cicero's friend (de Divin. i. 37, 80), and instructor in the art of declamation (Plut. Cic. 5). Cf. iv. 25, 55.

*Ergo—poterit—non poterit?* In the *conclusio a minore ad majus*, Cicero's rule is to state the propositions one after the other, without any connecting particle; and generally to begin the first with *ergo*, as in this place, and § 41: *Ergo hoc poterit—habebit?* cf. 14, 34; p. Arch. 8, 17; or with *an*, as v. 14, 42. [Pr. Intr. ii. 675, *b*.]

*ille vero* = *immo, philosophus* —.

40. Cicero puts off the consideration of the *doctus vir sapiensque* for the present, that he may proceed with his illustrations of the force of habit.

*athletæ.* The Athletes were accustomed to a generous and regular diet. Their gluttony was proverbial.

*cui*, "in whose honour."

*Inde*, "on the same principle."

41. *consulatus ille antiquus*, "who esteem a victory at the Olympic games, as highly as our forefathers did the consulate," which, in Cicero's time, was little more than a name. Cf. i. 46, 111, and note to *non enim.*

*domino*, i. e. the person who purchased them, or hired their services, for some particular representation.

*quis non modo*, &c. See above 5, note to *quis—dolor; turpiter* also belongs to *stetit.*

*ferrum recipere.* When the people refused mercy to a vanquished gladiator, they cried out *recipe telum!* i. e. *jugulum da victori.*

*meditatio* here, and in many other places, signifies "practical preparation."

*Samnis*, &c., from Lucil. Sat. 4, 2. The Samnites, brave but poor mountaineers, often became gladiators.

*auribus—multæ;* he is speaking of the *scholis philosophorum.*

*quidem;* see note to i. 27, 67.

XVIII. 42. *commentatione;* see note to i. 30, 74.

*ad hæc*, "if you have no objection to make." Cf. i. 4, 7, note to *ad id.*

*Egone ut te interpellem?* See Zumpt, Gr. § 609, extr.

*ad sensus permanantibus.* So iv. 1, 12: *Pythagoræ doctrina permanarisse mihi videtur in hanc civitatem.*

*doloremque.* We have followed Tregder in cancelling the *ejus* after *doloremque.*

43. *Quod ergo*, &c. The expression is inaccurate, for by *quod* we must understand *dolorem toleranter pati*, and by *id* the *dolor* itself.

*Atqui vide, ne* —, for *Atqui nomen virtutis non est proprium nomen omnium virtutum, sed ab ea—nominatæ sunt.* Cf. i. 34, 83.

*una. Unus* is added for the sake of emphasis, not only to superlatives (as at 26, 64; iii. 16, 34), but also to verbs, which have a

superlative signification. So Orat. 29, 104: *qui unus eminet inter omnes;* ib. 7, 23: *longe omnibus unum anteferre Demosthenem.*

*ceteris excellebat.* The imperf. with reference to the time when the name was first given. Cicero does not often use the dative with *excellere;* de Imp. Pomp. 14, 41: *qui dignitate principibus excellit.*

XIX. 44. *vir optimus* often indicates mental inferiority, cf. iii. 21, 50; also *boni viri*, e. g. de Orat. iii. 17, 64. So "a good sort of man," εὐήθης, *bon homme, buon uomo.*

*tantum—quantum*, see note i. 13, 29.

*Iteradum*, from Ennius's "Iliona." We have the entire passage in Acad. ii. 27, 88: *Age adsta, mane, audi, iteradum eademmet ista mihi.* In the conversational language of the Romans, as it is found in comic writers, *dum* is appended enclitically to many imperatives, e. g. to *age, agite, dic, mane, abi*, &c.

*Bene plane magnus*, "certainly of considerable magnitude." The more usual arrangement would be to place *plane* before *bene.*

*possunt oculi*, sc. *dolere.*

45. *catus*, "crafty," although found in few of the codd., is not only more suitable than *cautus*, but has also the testimony of Nonius (p. 92, ed. Merc.) in its favour. Cicero, it is true, elsewhere, offers an excuse for the use of this antiquated word, e. g. de Leg. i. 16, 45, *ut ita dicam;* but he is not always consistent in such matters.

*quamvis—præbeat*, in a letter to Hermarchus, which Cicero criticizes, de Fin. ii. 30.

*forticulus*, a word of Cicero's own coining; cf. iii. 17, 38, *acriculus*, and 19, 46, *dulciculus.* Such diminutives are more common in the comic writers.

*ab iis*, by the Stoics.

XX. 46. *Tune* often stands at the head of indignant questions. Acad. ii. 19, 61: *Tune, quum tantis laudibus philosophiam extuleris,—eam philosophiam sequere, quæ confundit vera cum falsis?* Cf. *Egone*, 18, 42.

*pueros Laced.*, see 14, 34; *adolesc. Olymp.* 17, 40; *barbaros*, § 41.

*pervellerit.* Cf. iii. 17, 36: *fortuna pervellere te forsitan potuerit et pungere, non potuit vires frangere.* Cicero purposely chooses a milder word instead of *percellere* or the like.

*gloria*, subjective, "the pursuit of glory," "ambition." So below, 27, 65, *studio et gloria;* p. Rab. Post. 14, 38: *ostentatio et gloria.* So *officium*, "a sense of duty;" *veritas*, "a love of truth," &c.

*sua sponte*, here = *propter (per) se.*

*citius* [= *our* 'sooner'], for *potius*, here and there in Cicero's writings, e. g. Brutus 67, 238: *eam (accurationem), ut citius veteratoriam quam oratoriam diceres;* and in Livy, e. g. xxiv. 3: *morituros se citius, quam in alienos ritus—verterentur.*

47. *principio*, above, 5, 14.

*tute tibi.* So de Off. iii. 2, 6: *neve committas, ut—tute tibi defuisse videaris.*

XXI. *tributus* = *distributus*, of frequent occurrence in Cicero, but never without the addition of *in partes* (with and without a numeral). In de Off. i. 28, 101, and 36, 132, Cicero also speaks of only two divisions of the soul: *appetitus* (ὁρμή), and *ratio* or *cogitatio.* So Plato divides the soul, in the first instance, with the λογικόν and

*ἄλογον*, and then subdivides the latter into *τὸ θυμικόν* and *τὸ ἐπιθυμητικόν*. See above, i. 10, 20.

*temeritatem* = *τὸ ἄλογον*. Cf. de Divin. i. 29, 61 : *duabus animi temerariis partibus compressis, ut illa tertia pars rationis et mentis eluceat.*

*Si nihil esset al., nihil esset*—, see iii. 31, 75, note to *quam diu vixit, vixit in luctu.*

*connixa per se. Conniti* expresses the efforts made by a person to raise himself to a higher position ; so de Fin. v. 15, 42 : *Quum autem paullum firmitatis accesserit, connituntur (parvi), ut sese eriyant.* Cæs. B. C. i. 46 : *Equitatus—summum in jugum virtute connititur.*

48. *custodiis.* Probably an allusion to Leg. xii. tab. 5, fragm. 7 : *Sei fouriosos aut prodicos escit, adcnatorom centiliomque eius potestas estod. ast ei custos nec escit.*

*Ergo hos quidem*, supply *vinciamus et constringamus.* So Hor. Epist. i. 2, 63, speaking of *animus* (passion) : *hunc frenis, hunc tu compesce catena.*

*in Niptris. Τὰ Νίπτρα* (the bath) *ἢ Ὀδυσσεὺς ἀκανθοπλήξ*, the title of one of the plays of Sophocles, imitated by Pacuvius. The subject was the death of Ulysses.

*Pedetentim*, sc. *ferte me.* This, as well as the omission of *me* before *arripiat*, and afterwards before *opprimit, nudate, operite*, is the necessary consequence of the excitement under which the speaker is labouring.

49. *Pacuvius—Sophocles.* The Greeks allowed the voice of nature to have free utterance ; the Roman tragic writers, on the contrary, wished their heroes to speak a more heroic, and at a later period (e. g. in Seneca's time), a Stoical language.

*lamentatur in vulnere* = *lam. vulneratus. In* with a verb is by no means equivalent to *de*, as some suppose. Cf. 27, 65 : *in prœliis exsultant, lamentantur in morbo ;* i. 21, 48 : *in eo gloriari.*

50. *Retinete, tenete.* The simple after the compound, repeated as in Eurip. Bacch. 1063 : *κατῆγεν, ἦγεν, ἦγεν ἐς μέλαν πέδον.*

*Operite*, &c. A half-foot is wanting. Either such a word as *me* or *nos* has dropped out after *jam jam* (Klotz), or we must expunge the second *jam*, and repeat *operite* (Kühner) : *Operite, operite, abscedite, jam.*

*Mittite*, "let me go."

*Hujus animi* = *Ulixis animi.*

*miles pudens, αἰδήμων* ; in Hom. Il. xiii. 121, the warriors are addressed : *ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος Αἰδῶ καὶ νέμεσιν.*

XXII. 52. *species honestæ*, "ideals of virtue."

*viro*, emphatic, "the true man," with reference to the preceding *non virile.* This is Tregder's emendation for *vero*, which is found in the best MS. (e. g. Reg. i., the common reading is *animo*). So § 53, *rusticanus vir, sed plane vir ;* 24, 57, *vix eum virum dixerim ;* iv. 19, 43, *virum videri negant.*

*Zeno* of Elea, in Magna Græcia, a disciple of Parmenides, about 460 B.C., is said to have bitten out his own tongue and spit it into the face of the tyrant Nearchus (according to other authorities, Demylus), who wanted him to betray his fellow-conspirators. As a punishment for his contumacy, the tyrant ordered him to be brayed in a mortar.

*potius, quam*, has always the second verb (as here *indicaret*), in the subjunctive, often with *ut*, as Acad. ii. 8, 23: *vir bonus statuit omnem cruciatum perferre potius, quam ut officium prodat.*

*Anaxarchus*, a disciple of Democritus, and companion of Alexander the Great, was torn in pieces, after the death of Alexander, by command of Nicocreon, whom he had formerly affronted.

*Calanus*, an Indian Gymnosophist, and friend of Alexander. In his 73rd year he was attacked by sickness, and threw himself into the fire to escape the pain.

*Caucasus* was the name also given to the continuation of Mount Caucasus properly so called. It extended as far as India. Cf. v. 27, 77.

*sed fac*, &c. The sense is, "If even our foot or tooth ache, we cannot endure the pain. Suppose our whole body were full of aches, how should we behave then?" [*Fac* = *grant; suppose.*]

*fluimusque mollitia.* So Vell. i. 6, and ii. 88, *mollitiis fl.;* Liv. vii. 29, *luxu fluere.* More commonly *diffluere.*

53. *ut supra dixi.* See 15, 35.

*tulit dolorem*, &c. The difference between *vir* and *homo* is exhibited here in a stronger light, by means of the chiasmus. Cf. ad Q. Fr. ii. 11, 3: *virum te putabo—hominem non putabo.* We have the same story at greater length in Plut. Mar. c. 6.

*animum comprimit. Animus* is here taken in its more restricted sense = ὁ θυμός, passion, *ira* (i. 10, 20). So p. Marc. 3, 8: *animum vincere, iracundiam cohibere—hæc qui faciat, eum simillimum deo judico.* Cf. iv. 18, 41.

XXIII. 54, *opprimunt*, sc. *ferentes.*

*simillime*, or *similiter* (for *ita* or *sic*), is often found in Cicero, after *ut*, in the second member of sentences, in which there is a comparison; also *item:* cf. v. 3, 9.

*corporibus—animus.* The transition from plur. to sing., as in iii. 10, 23, *ægris corporibus—animi ægritudo:* iv. 10, 23, *morbis corporum—morborum animi.* In 17, 40, we had the plur. *animi* with the sing. *corpus.*

55. *Philoct. ille clamor*, see 7, 19, and 14, 33.

*idque raro.* Cat. M. 18, 65: *Severitatem in senectute probo et eam modicam, acerbitatem nullo modo*, where *et* is improperly altered into *sed* by some commentators.

*duodecim tabulæ.* According to Cic. de Leg. ii. 23, 59, the words of the law were to this effect: *Mulieres genas ne radunto neve lessum funeris ergo habento.* It has been proposed, though very unnecessarily, to substitute *lessus* for *fletus* in the passage now under consideration.

56. *Nec—ne—quidem.* See note to 23, 53.

*venitque plaga veh.* Cf. p. Cæc. 26, 74: *Major hereditas unicuique nostrum venit.*

XXIV. *exclamare majus*, besides the analogy of the Greek phrase, μέγα βοᾶν, has the authority of Plautus (Mil. iii. 2, 10: *magnum clamat;* Most. ii. 2, 57: *exclamat maximum*) and Gellius (v. 9: *magnum inclamare*). Notwithstanding, however, these examples, it is so unusual in prose, that we should be inclined to prefer *magis*, although that reading has less authority on its side.

*ejici* is better here than *elici*, which is found in most of the MSS., but cannot be joined with *fundi*.

*omnibus ungulis*, prop. of the scrambling of horses up a steep ascent. Græcè πὺξ καὶ λάξ, ὀδοῦσι καὶ ὄνυξι.

*asserriunt*, an ἅπ. λεγ., "they aid."

57. *M. Antonius* was celebrated as an orator (for which reason Cicero, in the de Orat., makes him dispute with L Licinius Crassus concerning eloquence), and Consul in 99. He was put to death by Marius and Cinna. Cf. i. 5, 10, and v. 19, 55.

*lege Varia, de majestate.* By this law, which was proposed by Q. Varius Hybrida, tribune of the people, B C. 91, on the breaking out of the war of the confederates, it was enacted that all persons should be brought to trial who, either by word or deed, had incited the Italian tribes to insurrection.

*lapidum*, like *telorum*, depends on *emissiones*.

*missa*, strictly speaking, is only applicable to *plaga* and *vox*, and not to *cursus*; but such zeugmata are not uncommon in Cicero.

58. *Ira—concitatur*, see 12, 28, at *Rogo hoc idem*.

*toto pectore*, "with the whole soul." So de Leg. i. 18, 49: *si non ipse amicus per se amatur toto pectore, ut dicitur.* Instead of *ut dicitur*, when he cites a proverbial expression, Cicero sometimes uses *ut* (now and then *quemadmodum* or *quod*) *aiunt*, but not *ut dicunt*.

*cujus—adspeximus*, "if we have seen it in (all) its brilliancy." Cf. Læl. 8, 27: (*in amico*) *quasi lumen aliquod probitatis et virtutis perspicere.*

*tantum modo*, δεικτικῶς, "only so much" = "only in the smallest degree:" for *de dign. gradu demoveri* see above note to 5, 14.

59. *Decii*, see i. 37, 89.

*levabat* = *auferebat, adimebat.*

*Epaminondam.* Cf. Nepos, e. 9.

*imperantem—relinq., quam accep. serv.* In a double antithesis Cicero almost invariably uses the chiasmus. Cf. i. 49, 118. [Pr. Intr. ii. 48.]

*fomenta*, so de Fin. ii. 29, 95: *Virtutis, magnitudinis animi, patientiæ, fortitudinis fomentis dolor mitigari solet.*

XXV. 60. *Dionysius*, called here, and at iii. 9, 18, *Heracleótês*, to distinguish him from another of the same name mentioned at 11, 26, was a native of Heraclea in Magna Græcia, and disciple of Zeno. He was called ὁ μεταθέμενος, because, under the pressure of bodily suffering, he went over from the part of the Stoics to that of the Cyrenaics or Epicureans.

*dedoctus est.* Bentley's admirable emendation of the MSS. reading *deductus est*, cf. de Fin. i. 6, 20: *si a Polyæno geometriam discere maluisset, quam illam etiam ipsum dedocere.*

*ex renibus*, according to Diog. L. vii. 37, and Cic. de Fin. v. 31, 94, it was a disease of the eyes.

*Cleanthes*, of Assus in Troas, succeeded Zeno as chief of the Stoics.

*Quia* must be taken with (*id*) *satis esset argumenti—tamen* (=*et tamen*) with *quum*. Madvig (note to de Fin. p. 789) would insert *si* between *quia* and *quum*. The *past* (or *relative*) tenses of the subjunctive are used here because D. is speaking of the considerations which at that *time* induced him to alter his views; but *plurimos—dolor* refer to the present time.

*ex Epigonis.* The Epigoni (i. e. sons of the Septem contra Thebas) of Æschylus was translated by Accius.

*Amphiarāus,* the seer from Argos, who was compelled, by the treachery of his wife Eriphȳlê, to take part in the first Theban war, but was almost immediately swallowed up by an earthquake. The quotation shows that Zeno was already dead, when Cleanthês held this discourse with Dionysius.

61. *Posidonius,* of Apamēa in Syria, a Stoic philosopher and disciple of Panætius, delivered lectures at Rhodes, which were attended by Cicero (B.C. 78), hence he is called *noster.*

*quem—vidi et id dicam,* for *et de quo id dicam.* See i. 30, 72, at *seseque.*

*decedens ex Syria,* which he had made a Roman province in the year 64.

*artus laborarent,* he had the ἀρθρῖτις—gout and rheumatism.

*at ille—inquit,* a transition to the oratio recta, because *inquit* has no infinitive.

*Itaque,* "and so," belongs to *disputavisse.*

*quasi faces doloris = ardentissimi dolores.* Cf. de Off. ii. 10, 37 : *Dolorum quum admoventur faces, præter modum plerique exterrentur.* See also below, v. 27, 76. *Fax* is used metaphorically in another sense at i. 19, 44.

*Nihil agis,* so in Cat. i. 6, 15 : *Nihil agis, nihil assequeris, neque tamen conari ac velle desistis.*

XXVI. 62. *Omninoque omnes,* "and generally speaking all," ascends from the individual to the general ; *omnes omnino,* on the other hand, would mean "all without exception ;" so also *omnino nullus* and *nullus omnino* (iii. 10, 22).

*contendendo,* for the vulgata lect. *contemnendo,* is Bentley's emendation, supported by the authority of one MS. The *contentio animi* has been represented (from 22, 51, to this place) as one of the chief remedies against pain. But Klotz's conjecture *continuo* ("forthwith," almost = *eo ipso*) is also worthy of attention. Cf. 19, 45 ; iii. 1, 2 ; 3, 5 ; 18, 40. [Cf. Pr. Intr. ii. 308.]

*Videmusne, ut.* Cicero intended to write *ut—nullus—devitetur dolor,* but afterwards forgot the *ut,* and exchanged the nom. c. indic. for the accusat. c. infin. In the next sentence he resumes the oratio recta ; as at iv. 10, 24, after *intelligatur.*

*ambitionibus,* in its original meaning ; as is often the case in Cicero.

*quæ flamma est,* &c. Hor. Ep. i. 1, 46 : *Impiger extremos curris mercator ad Indos, Per mare pauperiem fugiens, per saxa, per ignes.*

*hæc* refers to *honores,* but in a more general sense, "this sort of things ;" as at i. 24, 56.

*punctis singulis.* Before the introduction of the ballot, the votes in favour of each candidate were indicated by a dot (*punctum*) opposite the name. Hence Hor. A. P. 343 : *Omne tulit punctum, qui miscuit utile dulci.*

*Itaque,* &c. A careless mode of expression for, *Itaque Africanus in Xenophonte, quem semper in manibus habebat, in primis laudabat illud.* Cf. 13, 30, *succumbere—gloriantem.* The passage alluded to is Cyrop. i. 6, 25.

63. *in oculis sis multitudinis. In oculis esse*, with gen. or dat., to be an object of attention and respect. So ad Att. vi. 2, 5: *publicanis in oculis sumus.* So also Phil. vi. 4, 11: *Trebellium valde jam diligit; oderat tum, quum—; jam fert in oculis.*

*ejus judicio stare* = *niti, acquiescere.* Cf. v. 27, 81.

64. *exaggerationem*, of very rare occurrence; *exaggerare*, in this metaphorical sense, is more common, e. g. v. 18, 51, and 30, 85.

*si vacet populo*, "if it does not trouble itself about the people." So Liv. ii. 48: *Id nobis velut familiare bellum privato sumptu gerere in animo est; respublica et milite illic et pecunia vacet.*

*sine venditatione*, "without puffing" (prop. of sellers). Læl. 23, 86: *A multis ipsa virtus contemnitur et venditatio quædam atque ostentatio esse dicitur.*

*et sine populo teste*, for *nec teste populo*, on account of the foregoing *de venditatione.*

*sed tamen*, for *sed quod.* See i. 1, 1, note to *non quia—sed.*

*theatrum*, to be understood of the *company* assembled to see and hear a play; the audience, as at i. 44, 106. Sen. Epist. 7 extr.: *Hæc ego non multis, sed tibi; satis enim magnum alter alteri theatrum sumus.*

XXVII. 65. *Sæpe—multi.* See note to i. 30, 74.

*studio et gloria. Studium* is "passion" in general (as in Liv. xxiv. 28: *Quo minus cupiditatis ac studii visa est oratio habere, eo plus auctoritatis habuit*), *gloria*, "ambition;" as 20, 46.

*possunt—non queunt*, "are physically incapable" (οὐχ οἷοί τ' εἰσίν). De Rep. ii. 3, 6: *maritimus vero ille hostis ante adesse potest, quam quisquam venturum esse suspicari queat.*

*Græci homine*, like *Græculi*, a contemptuous way of speaking of the Greeks in Cicero's time.

*ut est captus hominum* = *quantam prudentiam* (*vulgaris*) *humana natura capit.*

*humane* = *ut hominem decet.* So Ter. Adelph. i. 2, 65: *vix humane patitur;* Plut. Consol. ad Apoll. p. 118: πειθοντες τὰ κοινὰ τοῦ βίου συμπτώματα κοινῶς φέρειν καὶ τὰ ἀνθρώπινα ἀνθρωπίνως.

*Cimbri et Celtiberi.* Val. Max. ii. 6, 11: *Alacris et fortis Cimbrorum et Celtiberorum* (*philosophia*), *qui in acie gaudio exsultabant, tamquam gloriose et feliciter vita excessuri; lamentabantur in morbo, quasi turpiter et miserabiliter perituri.*

66. *in eo*, sc. *cui student et quod bonum opinantur.*

*debeas*, subj. potentialis, as iii. 11, 25, *sit propositum;* 22, 52, *reperias;* 29, 73, *consequatur.*

*obruatur*, as 13, 32, *sepeliri.*

*præsertim quum*, &c. In the first book Cicero treats of contempt of death, which, according to the principles of the Stoics, it was lawful, under certain circumstances, to inflict on oneself. Cf. i. 49, 118, and 119.

67. *Arionem.* The well-known fable of Arion (about 620 B.C.) is related by Herodot. i. 23. Gell. N. A. xvi. 19. Ovid. Fast. ii. 83.

*equi Pelopis.* When Pelops was a suitor for the hand of Hippodamia, and was about to engage with her father Œnomaus in a chariot-race, which had already cost many their lives, a golden chariot, with wonderfully swift horses, was given him by Neptune, whose aid he had invoked. Pind. Olymp. i. 67—87, ed. Boeckh.

*per undas—rapuisse*, evidently a quotation from the same poet.

*tanti sint, ut fer. non sint;* a conjectural reading of Lambinus for *tanti non sint, ut fer. sint.*

*ad clepsydram*, sc. *declamandi* (i. e. *rhetoricas*) *exercitationes instituemus.* The water-clock, or clepsydra, was used in the private exercises of the young men, as well as for the purpose of timing public speakers.

*diximus*, "for so we have arranged." See above, 3, 9.

*sed—deberi*, "I perceive that I must not remain your debtor for this (i. e. for the continuation of our present Disputation)."

*illud quidem*, the rhetorical exercises; *hoc*, the philosophical Disputation; *eodem tempore*, sc. *quo hodie*, i. e. in the afternoon.

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# LIBER TERTIUS.

## SUMMARY OF THE CONTENTS.

THE *Proœmium* treats of the necessity of a medicine for the cure of mental disorders, and recommends philosophy as such (cap. 1—3).

The subject of the *Disputatio* itself is the thesis *Cadit in sapientem ægritudo*, which Cicero briefly refutes; in the first instance after his own fashion (cap. 4—cap. 7, § 13), and then by five arguments of the Stoics (cap. 7, § 13—cap. 10, § 21).

This prepares the way for a more extensive examination of the doctrine of *ægritudo* generally (§ 22 and 23).

I. Concerning the origin of *ægritudo*. *Ægritudo*, according to Cicero, originates, like the other *perturbationes*, in the imagination (*opinio*) being the vivid (recent) representation of an evil actually present, and of such a character as to justify uneasiness (cap. 11). This definition is substantiated by proving—1. That *ægritudo* depends on the representation of an evil, an argument which overthrows the theory of the Epicureans and Cyrenaics (cap. 12—22). 2. That it is something voluntary, the result, in most instances, of a mistaken sense of duty, and consequently not founded on the nature of things (cap. 23—30). 3. That it arises only from the recent representation of an evil, and therefore is not agreeable to nature (cap. 31, § 75).

II. Concerning the grounds of consolation. Attention is at the same time directed to the contents of the next book (cap. 31, § 76—cap. 34).

I. 1. *ejusque utilitas—consecrata*, for *eaque propter utilitatem diis inventoribus adscripta ideoque sacra habita.* Cf. p. Sest. 68, 143: *immortalitatis opinionem in illo sanctissimo Hercule consecratam videmus, cujus corpore combusto vitam ejus et virtutem immortalitas excepisse dicitur.* The *dii immortales* in this passage are Apollo and his son Æsculapius.

*An* = *Nonne;* for we must previously supply *Aliane caussa est?*

*corporis gravitatem* = *membrorum grav.* (de Fin. iv. 12, 31), properly the condition of a person whose limbs feel heavy; consequently indisposition in general.

*quo judicatur*, abl. instrumenti.

2. *haud erat sane.* Cf. i. 8, 17 : *superbum id quidem est.*

*Nunc*, "but now;" generally with *autem* or *vero;* as at iv. 24, 54.

*parvulos—igniculos*, "minute sparks;" often used metaphorically by Cicero. So de Fin. v. 7, 18 : *sunt in animis quasi virtutum igniculi et semina.* For the double diminutive, cf. de Nat. D. iii. 17, 43 : *aureola oratiuncula.* Acad. ii. 44, 135 : *aureolus libellus.*

*depravati.* Most of the MSS. have *depravatis*, but I prefer the nom. of the Cod. Vatic., on account of the *in pravitate versamur* (= *depravati sumus*), and besides *depravatis*, in the sense of *pravis*, would be inadmissible here. The *s* might easily have dropped out.

*suscepti sumus. Suscipere* (and *tollere*) vox prægnans; to take up a new-born child from the ground (and by that action to recognize it as one's own). An ancient custom among the Romans.

*redditi*, sc. *ab nutricibus.* By *magistris* we must understand the παιδαγωγοί, who were slaves.

*opinioni confirmatæ*, "deep-rooted prejudice."

II. 3. *poetæ.* Also ii. 11, 27. Their influence is condemned.

*et* before *inhærescunt* points out this as the general result of *aud. leg. edisc.*

*naturam ii vidisse.* Keil's admirable emendation of the vulg. *naturam invidisse. Naturam videre* is = *videre, quid sit naturale, quid natura postulet;* cf. ii. 26, 63 : *quum ipsam (honestatem) videre non possint;* and iii. 1, 2 : *Quodsi tales nos natura genuisset, ut eam ipsam intueri et perspicere possemus.* In the same sense Tregder (after Madvig, note to de Fin. iii. 19, 62) proposes to read, *naturæ vim vidisse.*

*honoribus, imperiis. Honores* or *magistratus* are civil, and *imperia* military appointments.

*natura*, in the Stoical sense (τῇ φύσει ἕπεσθαι) = *perfecta ratio.*

*anquirit.* I have adopted this reading instead of the *inquirit* of the MSS., because Cicero never uses *inquirere in aliquid*, except in the sense of to "investigate any thing." *Anquirere*, on the contrary (according to Festus, p. 19) = *circum quærere*, consequently "anxiously to look out for any thing." So Læl. 23, 87, in opposition to *fugere atque odisse.* Cf. below, iv. 21, 47. *Anq.* is moreover found in the best MSS. Some have *inquirit* or *acquirit.*

*eminentem effigiem:* prop. "a figure of exquisite workmanship" (cons. a statue or relievo). It is *solida*, "massive;" and *expressa*, "perfectly wrought." On the other hand, *adumbrata imago* is a "sketchy representation," an "outline." So p. Cæl. 5, 12 : *Habuit—permulta maximarum non expressa signa, sed adumbrata virtutum.* The word *virtutis* has crept into the text after *effigiem* in the MSS., and *gloriæ*, in the following sentence, after *tamquam imago.* Both, however, are inadmissible.

*gloria* (after *Est enim*), "true honour;" called before *eminens effigies gloriæ.* Cf. this definition with de Invent. ii. 55, 166 : *Gloria est frequens de aliquo fama cum laude.*

*bene judicantium*, not "favourably," but "correctly."

*imago* (with and without *vocis*), the usual Latin expression for echo. Hor. Carm. i. 20, 6 : *jocosa Vaticani montis imago.*

4. *Atque ii quidem* = *et tamen ii.* Cf. iv. 31, 66 : *Atque erat facile;* 34, 71 : *Atque horum omnium,* &c.

*feruntur,* in the sense of the compos. *auferuntur* = *abripiuntur,* as at c. 5, 11.

*contingit,* prop. "meets with," expresses an intimate connexion between the event and the person, so that the former corresponds with the subjective or objective relations of the latter (cons. for the most part employed *in bonam partem*). *Accidit,* on the other hand, is used to express unforeseen contingencies, which for the most part are unfortunate.

III. 5. *et* before *morbi,* particula pendens. Cicero intended to say (with reference to the preceding *utrum—an*), *et morbi—corporis, et medicina certior est morborum animi quam corporis,* but falls, after a somewhat lengthened exposition of his first point, into an anacolūthon. *Qui vero,* &c. Cf. 26, 63, *et Æschines;* iv. 35, 74, *et illud.*

*probari ut* —. An abbreviation of the phrase, *ut credam* (*credamus*). We have a similar use of *ut* with *tenere* (v. 11, 34), "to abide by one's opinion;" and *efficere,* "to prove."

*valeat,* in the singular, annexed only to the last subject, as in Acad. ii. 35, 113 : *Hoc mihi et Peripatetici et vetus Academia concedit.*

*se sanari voluerint.* See i. 41, 98.

6. *omnibusque.* After the negative the Latin writers, especially Cicero, often introduce the antithesis with a copul. instead of an advers. particle. *Sed* is corrective; *et* simply places the positive proposition next to the negative; *que* (and so) introduces the one as the consequence and result of the other; and *atque, ac* (and much more) appends it, in order to increase the intensity. Cf. i. 29, 71; v. 10, 30.

*opibus viribus.* The proverbial expressions, *equis viris* and *ventis remis,* "with might and main," often occur without *que.*

*de universa philosophia,* "respecting philosophy in general." Cf. ii. 2, 4, *universæ philosophiæ vituperatoribus;* iii. 6, 11, *Totum igitur id—quid sit;* 6, 13, *de omni animi perturbatione.*

*expetenda esset;* for the subj. impf. see i. 1, 1, note to *pertineret.*

*in Hortensio.* See note to ii. 2, 4.

*nec scribere.* He alludes especially to the *Academica,* and the books *de finibus bon. et mal.*

7. *in Academiam—descendimus.* See note to ii. 3, 9.

*caussam disserendi,* prop. "an occasion," i. e. "a theme for disputation."

IV. *cadere. Cadit aliquid in aliquem* means, one meets with something so as to have a part in it. So *in consuetudinem nostram non caderet,* "that would not agree with the usage of our language."

*formidines,* &c. An incorrect enumeration. At 5, 11 we have the more accurate division and subdivision of the *perturbationes.* See iv. 7, 16.

*Hæc enim.* The neuter used, as at i. 24, 56 (after *vitis* and *arbor*).

*ego poteram morbos.* Cf. de Fin. iii. 10, 35 : (*perturbationes animorum*) *Græci πάθη appellant, poteram ego verbum ipsum interpretans morbos appellare; sed non conveniret ad omnia.*

*verbum e verbo,* "word for word," "literally," = *ad verbum,* 19, 44. Cicero is again mistaken (as at ii. 15, 35, with regard to *πόνος*

and *labor*), for *πάθος* is a more comprehensive idea than *morbus* (*νόσος*).

*nisi—videtur* = ii. 18, 42: *nisi quid vis ad hæc.*

8. *hæcine*, not *hæccine*, in the neut. plur. See Ritter on the Andria of Ter. p. 22.

*magno* with *æstimare*, for *magni*, occurs more than once in Cicero, e. g. de Fin. iii. 3, 11; *permagno:* in Verr. ii. 4, 7, 13.

*quæ est de vita.* Socrates was the founder of this ethical system. The philosophers who preceded him occupied themselves chiefly with natural philosophy. Cf. v. 4, 10. *Esse de*, "to treat of any thing." Cf. i. 11, 24.

9. *et* here (as *atqui* and *jam vero* elsewhere) introduces the minor proposition of the syllogism. So 7, 15: *et sapientis animus*, &c.; 8, 18: *et sunt illa sapientis.*

V. 10. *animi—mentis. Animus* is the whole, "the mind;" *mens* one of its three parts, "the faculty of thinking;" in its application it is termed *ratio.* Cf. i. 10, 20.

*amentiam*, absence of understanding, want of intellect; *dementia*, perversion of the understanding, irrationality.

*nomina posuerunt*, for *imposuerunt;* used elsewhere in the same sense.

*a Socrate acceptum*, especially from the Alcib. ii., which, although not Plato's, is quite Socratic.

*Sed id alius; nunc* —. The same ellipsis occurs at 30, 73.

11. *Totum*, &c. The Latin writers employ fewer abstract words than the moderns. Generally speaking, the essence and quality are expressed by the signification of the word itself. Cf. § 6: *de universa philosophia.*

*exisse ex potestate*, sc. *sua*, "are no longer masters of themselves." Cf. iv. 36, 77: *Iratos proprie dicimus exisse de potestate, id est de consilio, de ratione, de mente; horum enim potestas in totum animum esse debet.* Græcè, *ἐξίστασθαι ἑαυτῶν.* We have the opposite expression *in sua potestate esse*, in Nep. Att. 6, 1.

*cui regnum—trib. est.* Cf. i. 10, 20.

*μανίαν unde appellent*, from ΜΑΊΩ, whence *μαίομαι, μαιμάω*, to strive vehemently.

*volunt illi quidem*, sc. *insaniam a furore distinguere:* for *quidem* see note to i. 3, 6.

*Athamantem.* His madness, which was occasioned by the flight of Phrixus and Hellê, his children by a former marriage, urged him to the murder of his second wife, Ino, and her children. Alcmæon avenged the death of his father, Amphiaraus (see ii. 25, 60), on his mother. Like Orestes, who had committed the same crime, he was seized with madness. The same visitation, in the case of Ajax, was the result of disappointed ambition.

*furere*, the present; because in Cicero's time the tragedies which related to these subjects were still extant.

*si—escit.* An allusion to the law, cited at ii. 21, 48. Instead of *escit*, which in Plautus and Lucretius = *erit*, the MSS. here have the gloss *esse incipit.*

*Stultitiam*, in the Stoical sense, = *insaniam.* Cf. 4, 9; 5, 10; 6, 13.

*mediocritatem officiorum*, the *abstract* for the *concrete.* The Stoics divided

*officia* into *media* (or *communia*, ordinary) and *perfecta* (*τὸ καθῆκον—τὸ κατόρθωμα*). See de Off. i. 3, 8. The *media officia* may be fulfilled even by an *insipiens*.

*mentis ad omnia cœcitatem.* Cf. Ter. Andr. ii. 3, 4 : *tuum animum ad nuptias.* Elsewhere *ad* (with reference to) occurs only after an adjective ; e. g. Liv. xxi. 54 : *cœcus ad has belli artes;* and below, 33, 79 : *consolatio ad veritatem firmissima ;* and verbs, see i. 4, 7.

*non possit.* When one verb is common to two propositions, a positive and a negative one. Cicero generally (and in the case of *posse* always) repeats it. So above, i. 48, 116, *defuerunt—non defuit ;* iv. 35, 67, *numquam posse—posse ;* v. 39, 114, *non poterat—poterat.*

VI. 12. *Humanum id quidem,* &c. Læl. 13, 48: *Quid enim interest, motu animi sublato, non dico inter pecudem et hominem, sed inter hominem et truncum aut saxum aut quidvis generis ejusdem?*

*silice nati,* an allusion to Hom. Od. xix. 163 : *οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης.* Cf. Il. xvi. 33—35.

*Crantor.* See note to i. 48, 115. The Greek is given by Plut. Consol. ad Apoll. c. 3.

*nescio quam,* contemptuously ; spoken of a person whom the speaker does not choose to notice more distinctly.

*Indolentia,* according to Non. ii. 453, a word coined by Cicero, to express *ἀναλγησία* : for this reason he adds (e. g. de Fin. ii. 4, 11) *ut ita dicam.*

*Ne ægrotus sim = Utinam numquam ægrotus sim.*

*sin, inquit, qui fuerat,* &c. The sense of the passage is clear, but the reading, even of the best MSS., is corrupt : *si inquit* (*inquid*) *fuerat sensus adsit.* Wolf's conjecture, *sin, is, qui fuerat, s. a.,* takes too great a liberty with the MSS (perhaps *sin, qui fuerat* would be better). Tregder's *sin quid fuerit = si quid acciderit* is too strong a contrast to *ne ægrotus sim ;* these euphemisms being elsewhere always used to express death.—With regard to *inquit,* we find it repeated in other passages, especially when the thought, as here, takes a new direction. Cf. ii. 19, 44 : *Ergo, inquit, dolor — ;* de Nat. D. i. 7, 17 ; de Orat. ii. 3, 13, and 74, 298.

*sive—sive,* with the subjunctive, in the secondary clause of a sentence, whose verb is itself in the subjunctive. Cf. i. 25, 60.

*mercede.* Cf. de Domo, 11, 29 : *Data merces est erroris mei magna.*—The genn., *immanitatis* and *stuporis,* instead of the apposition, *non sine immanitate,* &c.

*stupor = ἀναισθησία,* "dulness." Compare the beautiful passage in the de Domo, 36, 97.

13. *videamus, ne —.* See i. 34, 83, note to *vide ne —.*

*quod erit necessarium,* sc. to his existence as a human being.

*Illud—habeto :* "of this, however, be assured."

*de ægritudine explicabo,* without an object (*sententiam meam*), as in de Off. i. 3, 7 : *de quibus est nobis explicandum ;* ib. iii. 2, 7 : *de duobus generibus—explicavit.*

*posui.* So ad Fam. i. 9, 21 : *ut paullo ante posui.*

*primo,* as far as 10, 22 ; *deinde,* to the end of the book. For *si placet* see i. 11, 23, *si videtur.*

*breviter adstringere.* So de Fato, 14, 32 : *hæc arctius adstringi ratio non potest.*

VII. 14. *quoniam*, &c. The omitted clause is easily supplied [i. e. non dico *confidens*, quoniam, &c.]. (Cf. i. 34, 84 : Ἀποκαρτερῶν, *quod revocatur ab amicis.*) We have the complete expression at 9, 20 : *invidentiam. Non dixi invidiam, quæ tum est, quum invidetur.*—*Confidens* (without the adverb) is used in a good sense only by Ter. (Andr. v. 2, 14.)

*Atque* = *atqui*, as at 4, 9, *et.*

*et—quidem* ['*aye, and*' =], "and together with it;" it enlarges the idea of *timor*, for the purpose of establishing the next conclusion (*ut serviat*, &c.).

*si quando*, "if at any time it so happens." *Si forte* is more frequently employed in this elliptic sense than *si quando:* e. g. de Orat. iii. 12, 47 : *Vereor, ne nihil sim tui nisi supplosionem pedis imitatus—et aliquem, si forte, motum.*

*recipit, recipiat* —, intentionally so placed. Cf. ii. 21, 47 : *Si nihil esset aliud, nihil esset homine deformius;* iii. 5, 11 : *ut furor—possit, non possit insania;* 9, 20 : *si—posset, posset etiam* —; 31, 75 : *quamdiu vixit, vixit in luctu;* de Fin. ii. 21, 68 : *quod nobis non liceat, liceat illis.*

*ne ægritudo quidem.* See note to i. 6, 11; so also 9, 19; 10, 21.

15. *ad munus fungendum.* See Zumpt, Gram. § 657. [Pr. Intr., 333.] (In connexion, however, with *esse*, we must retain the impersonal construction, *hoc munere fungendum est.*)

*vacabit.* The future (after a present) is often used by Cicero in the *conclusio.* Cf. 8, 18, *aberit igitur*, &c.; 9, 19, *vacabit.*

VIII. 16. *qui sit temperans.* The corresponding proposition does not follow until § 18 : *eum necesse est esse constantem.* The whole chapter is full of anacolūtha and complicated parentheses; the result not merely of an intentional imitation of ordinary conversational language, but also of Cicero's doubt and hesitation respecting the subject itself (a correct Latin translation of the word σωφροσύνη).

*eamque virtutem.* A transition to the form of a principal proposition, for *et cujus virtutem.* Cf. i. 44, 106, at *neque te mei miseret.*

*quod—valet*, "which (i. e. *frugalitas*) the Greeks take in a more restricted sense."

*frugi homines*, in its original meaning, *ager frugi ferendæ aptus.* To what extent this idea has been carried out, when applied to the human race, may be seen from iv. 16, 36. It is difficult to give the exact meaning of the word in English; "respectable men," or "honorable men," comes the nearest to the sense. Σώφρων has a still wider meaning; = σῶος κατὰ τὴν φρένα, one whose mind is as it should be.

*omnis enim abstinentia*, &c.; another anacolūthon. He should have added, *reliquæ etiam virtutes frugalitate continentur.* We find a similar inaccuracy in de Fin. iii. 3, 11 : *Ceteræ philosophorum disciplinæ—eas—nihil adjuvare arbitror.*

ἀβλάβεια and ἀβλαβής have in reality this signification. Cicero's partiality for his mother tongue renders him every now and then unjust towards the Greeks.

*L. Calpurnius Piso Frugi*, a celebrated orator and compiler of annals. In the year 149 B.C. he carried through (as tribune of the people) the *lex Calpurnia de pecuniis repetundis;* was Consul in 133,

and Censor in 120. Cic. p. Font. 13, 29: (*L. Piso*) *tanta virtute atque integritate fuit, ut etiam illis optimis temporibus, quum hominem invenire nequam neminem posses, solus tamen Frugi nominaretur.*

17. *reliqua igitur est.* This is Madvig's conjectural emendation of the MS. reading, *reliqua igitur et quarta virtus ut sit ipsa frug.* It is more simple than Kühner's: *rel. ig. et qu. virt. erit ipsa frug.*

18. *ab eo—ab eo. Id* is repeated in the same way, after an intermediate sentence, at 28. 71; and *is* after *Oileus ille* at 29, 72, to render the passage more intelligible.

*nequicquam.* So Varro, L. L. X. § 81 M.: *ex ne et quidquam, media extrita syllaba, coactum est nequam.* This is a mistake, *nequam* and *nequitia* are derived from the same root as *nequire.*

*nihil* is, it is true, no where else used in the sense of *nequam* (*nihil es* in Div. in Cæcil. 14, 47, and ad Fam. vii. 27, 2, signifies, "you are utterly insignificant"). We find, however, in Greek, the phrase, ὁ, ἡ οὐδέν, a good-for-nothing person. Some of the MSS. have *nihili*, which Moser has retained, because in Varro, 1, 1, we have, *Itaque ut eum, quem putamus esse non hili, dicimus nihili, sic, in quo putamus esse non hili, dicimus nequam.*

*Et sunt*, &c. See note to c. 4, 9.

IX. *Dionysius.* See note to ii. 25, 60; for *ad ea*, see i. 4, 7.

*apud Homerum.* Ilias ix. 646:

> ἀλλά μοι οἰδάνεται κραδίη χόλῳ, ὁππότ' ἐκείνων
> μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
> Ἀτρείδης, ὡσεί τιν' ἀτίμητον μετανάστην.

*tristibus iris.* See ii. 8, 20, note on *tristis Eurystheus.*

19. *læsus videatur*, sc. *sibi.*

20. *Etenim* does not here introduce the proof of *Qua—vacabit*, but a new proof of the assertion, *ægritudine sapiens vacabit;* consequently it might be exchanged for *porro* or *præterea.*

*invidiam.* Cicero uses *invidia* only in a passive sense; to avoid ambiguity, he employs the word *invidentia* to express the active meaning. Cf. iv. 7, 16.

*in Melanippo*, a piece of Accius's. According to Nonius the complete verse ran thus: *U'nde aut quis mortalis florem liberum invidit meum?* According to an ancient superstition, which exists in all countries, the "evil eye," or looking askaunt (*fascinare*, βασκαίνειν), brings misfortune to those on whom the glance is cast.

*Male Latine*, sc. *dictum* or *dixisse.*

*dixit audacius.* In the time of Accius the accusative was as often used as the dative is now.

X. 21. *Theophrastus*, in his work, Καλλισθένης ἢ περὶ πένθους. See i. 19, 45.

*interitum Callisthenis.* In revenge for the opposition of his old schoolfellow and friend to his assumption of divine honours, Alexander accused Callisthenes of treason, and put him to death, after inflicting the most horrible tortures on his person.

*ægre ferre = ægritudine affici.*

22. *concluduntur contortius*, in the sense of (6, 13) *breviter adstringere argumenta*, but with a slight dash of blame.

*latius aliquanto*, viz. to the end of the book. *Aliquanto* is an intermediate expression between *paullo* and *multo*, and consequently is milder than *multo*, which is Cicero's real meaning. Some MSS. have *aliquando*, which also makes sense. Cf. i. 1, 1.

*nihil.* See note on i. 2, 5.

*mediocritates*, "moderate affections." Cf. 31, 74. Acad. ii. 44, 135: *Mediocritates illi probabant, et in omni permotione naturalem volebant esse quendam modum.*

*malum est;* Bouhier's emendation. The reading of the MSS., *magnum est*, is nonsense.

23. *ægris enim corporibus;* an abbreviated comparison for *ægrorum corporum statui;* as at i. 1, 2: *cum Græcia sunt conferenda.*

*elata et gestiens*, "an extravagant feeling of delight, expressed by passionate gestures." Cf. ii. 24, and iv. 6, 12.

*nomen—a dolere*, "is an idea which cannot be separated from pain." (*Sejungere*, in prose, is always followed by *a*.)

XI. 24. *partibus.* *Pars* (not *species*), in Latin, is the usual opposite of *genus.* So v. 25, 71: *genera partesque virtutum.*

*isque motus—citetur.* *Citare*, "to call forth," would seem (except in this instance, and at i. 10, 20) to be used only with reference to persons.

*altera* is subject, *voluptas gestiens* (*dici potest*) predicate. The abl., *opinione*, depends on *elata.*

*opinati*, in a passive sense (the deponents had all of them, perhaps, originally an active form), as at 24, 58, *opinatum est*, and frequently afterwards.

25. *bonorum opinione turbantur*, a brachylogy for *bonorum opinione nascuntur tamque turbide moventur.* So Top. 26, 99: *huic generi, in quo et misericordia et iracundia et odium et invidia et ceteræ animi affectiones perturbantur.*

*in vita hominum* (in all the MSS.), "in the life of men," i. e. "as long as they are capable of action;" for so long only can *stultitia* assume a practical form. *Immittere* is used here absolutely, according to the analogy of *habenas, barbam, capillos imm.;* consequently the conjectural emendation *in vitam* must be rejected.

*omnibus viribus atque opibus:* "with all the force (within us) and all the resources (which exist extraneously)." In the same sense, ad Att. xiv. 14, 6: *omni ope atque opera enitar;* de Off. ii. 6, 20: *sine hominum opibus et studiis.*

*Id enim sit propositum:* "for that might be our task." Cf. ii. 27, 66, at *debeas.*

*velis remisque.* Also *remigio veloque, remis velisque, remis ventisque* in the poets; *ventis remis* in Cic. ad Fam. xii. 25, 3. So de Off. iii. 33, 116: *viris equisque, ut dicitur, decertandum est.*

XII. 26. *Tantalo prognatus* = *Tantali nepos*, Thyestes. The verses are from the Thyestes of Ennius, and are only introduced for the sake of contrast. Thyestes (the story of whose deadly quarrel with his brother Atreus is well known, see i. 44, 107) was deposed by the Atridæ, and died in exile.

*qui quondam*, &c., relates to Pelops. Cf. note to ii. 27, 66. Respecting *socrus* Non. says, p. 223, Merc.: *Socrus et masculino genere veteres dici posse voluerunt.*

*Nolite*, &c., Versus Bacchiaci tetram. A word, perhaps *meo*, is wanting in the third verse.

*istim*, old Latin, = *istinc*, "hence from this place!" So *illim*, in Cicero, = *illinc*.

*luce* = *conspectu, commercio hominum.*

*sceleris alieni*, viz. of Atreus, who had murdered the children of Thyestes, and served them up at supper to their father.

*filium Solis.* Æetes, king of the Colchians.

*Refugere oculi :* "the brightness of his eyes is gone," lit. "the eyes are sunk into their sockets." The verses are probably from the *Medus* of Pacuvius.

*situ nidoris* belongs to *infuscat ;* there must be an elision of *que* in *atque.*

*o stultissime Æeta.* The Latins seldom attach adjectives to proper names. Cf., however, i. 40, 96, *pulchro Critiæ.*

*tumor animi.* Cf. 9, 19, and 31, 76.

*regni desiderio.* According to one tradition (which is at variance with the received story) the possession of his throne was contingent on that of the golden fleece, stolen from him by Jason and Medea. He was deposed by his brother Perses.

*imperare—liberis.* An allusion to Cæsar's attempts to establish an absolute monarchy.

27. *Dionysius*, the younger, was deposed by Timoleon, B.C. 343. For *quidem* see note to i. 33, 80. What follows, to the end of the chapter, is a digression, such as often occurs in animated conversation.

*usque eo—non*, "so little." Cf. ii. 6, 17, *quam non.*

*Tarquinio quid impudentius.* Cf. i. 2, 5 : *nihil mathematicis illustrius.*

XIII. *Id est.* So Acad. i. 2, 6 : *si Epicurum, id est, si Democritum probarem.*

*Habet*, "brings with it," "is always combined with." So ad Fam. v. 12, 5 : *Viri excellentis casus habent admirationem, exspectationem, lætitiam, molestiam, spem, timorem.*

*miseria carere ;* used inadvertently by Cicero in the sense which he himself repudiates, i. 36, 88. So 18, 40 : *si malo careat ;* and 41: *ut dolore careat.*

28. *Atque—quidem ;* a transition to a fresh subject ; as at v. 2, 6 : *Ac philosophia quidem.*

*ita visum sit, ut—videatur.* Cf. de Orat. iii. 10, 39 : *sed usitatis (verbis) ita poterit uti, lectissimis ut utatur.*

*natura*, φυσικῶς, "comes by nature ;" consequently is unavoidable. Cf. 15, 32 : (*Epicurus*) *censet, necesse esse, omnes in ægritudine esse, qui se in malis esse arbitrentur.* The Stoics, on the contrary, ascribed *ægritudo* to free will. This opinion is adopted by Cicero.

*Cyrenaici*, see ii. 6, 15, at *Aristippus.*

*et illa* = *etiam illa ;* as at iv. 34, 73, *Probe et ille ;* ad Q. Fr. i. 1, 10, and 12, *et illud.* So in Cicero only before a pronoun. The cases of *et morbi* above, at 3, 5, and *et Æschines*, 26, 63, are different from this.

*Ego quum*, &c. The words of Telamôn (from Ennius), on receiving intelligence of the death of Ajax. His other son, Teucer, did not, it is true, fall before Troy, but the remark applies to him in a certain

sense, his father having disinherited him, because he did not take vengeance on Ulysses for his brother's death.

*ei rei*, both these words are monosyllables, "for that very thing have I brought them up." For *sustuli* cf. iii. 1, 2, *suscepti sumus.*

*sciebam* must be read as a dissyllable, or we must read *scibam*, as in Plautus and Terence.

XIV. 29. *apud Euripidem*, in a lost tragedy. Theseus, according to Plut. Moral. p. 112, D:

> ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινος μαθὼν
> εἰς φροντιδας νοῦν συμφοράς τ' ἐβαλλόμην,
> φυγάς τ' ἐμαυτῷ προστιθεὶς πάτρας ἐμῆς,
> θανάτους τ' ἀώρους καὶ κακῶν ἄλλας ὁδούς,
> ὡς, εἴτι πάσχοιμ' ὧν ἐδόξαζόν ποτε,
> μή μοι νέορτον προσπεσὸν μᾶλλον δάκοι.

*licet enim.* Supply before these words: *quæ in latinum sermonem conversa sic se habent.* Cf. i. 6, 11. For *in Latinum convertere* cf. de Off. ii. 24, 87: *quem (librum) nos—e Græco in Latinum convertimus;* frequent in Quintilian.

*aliquam*, see note on i. 30, 74.

*rĕpens* = *repentina*, as at 22, 52, *hostium repens adventus. Rēpens*, on the other hand, is the participle of *repere.*

30. *Anaxagoræ*, see note to i. 43, 104.

*iis*, restrictive, "only to those."

*quibus.* Cf. ii. 1, 2: *mihi habita est.*

*meditata*, passive, as 11, 24, *opinatus*, is very common in Cicero, e. g. de Sen. 20, 74: *hoc meditatum ab adolescentia debet esse.* So also 15, 32, *præmeditatus.*

*perceptas penitus et pertract.* Cicero is fond of giving additional strength to the idea of *penitus* ("thoroughly"), by the addition of adjectives compounded with *per.* So de Fin. v. 16, 44, *penitus pervidere;* de Orat. i. 5, 17, *pernoscere;* 20, 92, *perspicere.*

*nihil admirari* = *nulla re, sive læta sive tristi, vehementer affici.* Hor. Epist. i. 6, 1:

> *Nil admirari prope res est una, Numici.*
> *Solaque, quæ possit facere et servare beatum.*

*non evenire posse*, for *evenire non posse*, on account of the preceding *nihil*, to which *non* attaches itself as closely as possible. So 16, 34: *nihil esse, quod non accidere possit;* Brut. 37, 140: *nihil non ad rationem—dirigebat.* Cf. p. Planc. 9, 22: *Nemo Arpinas non Plancio studuit.*

*Quamobrem*, &c., Ter. Phorm. ii. 1, 11. Cicero does not quote him word for word.

*deputare* (notwithstanding the intermediate verb *cogitet*) is dependent on *oportet.*

XV. 31. *Ergo—quum—dixerit.* Cicero's usual mode of expression would be, *Ergo hoc Terentius—dicit: nos—non—dicemus?* See note to ii. 17, 39.

*vultus semper idem.* De Off. i. 26, 90: *Præclara est æquabilitas in omni vita et idem semper vultus eademque frons, ut de Socrate itemque de C. Lælio accepimus.*

*M. Crassus*, grandfather of the triumvir, Prætor, B.C. 105, was surnamed Agelastus (ἀγέλαστος).

*C. Lucilius*, the satyric poet, served as a cavalry officer under his friend Scipio Africanus, before Numantia. The passage to which Cicero alludes, is not extant, but the circumstance is often mentioned, e. g. de Fin. v. 30, 92.

*quibus*, abl. instrum.; *diuturna præmeditatione*, abl. modi. In the same way two ablat. § 33: *voluptates, quibus ille et præteritarum memoria et spe consequentium sapientis vitam refertam putat.*

32. *Si enim in re essent.* The general expression, *mala*, must be supplied here as the subject, from *casus et eventus.*

33. *Vetat igitur ratio*, viz. in the Epicurean sense.

*hebetat aciem ad*, "with regard to" (though we may say in English, "to blunt any thing *for* executing such a purpose"); cf. above, 5, 11, note to *ad omnia cœcitatem.* So *ad* (except in the instance of i. 4, 7), especially with such verbs as express a want, or delay, or obstacle. *Hebes* is also used with an adjective, ad Fam. viii. 13, 1: *neque hebes ad id, quod melius sit, intelligendum.*

*cecinit receptui* [lit. *sounded a retreat*], here only = *avocavit.*

*rursum*, see note to i. 17, 40.

*Epicurei—suo.* Cf. i. 3, 6.

*non accidere possit*, see 14, 30, note to *non evenire posse.*

XVI. 34. *vitæ lex*, more accurately, the taking to heart of the *lex vitæ* (viz. that man cannot always be happy, and therefore should bear misfortune with dignity).

*commentatio parendi*, the preparation for obedience (to the *lex vitæ*). Cf. 30, 74: *commentatio mortis.*

*fruatur officio*: "to derive advantage from the fulfilment of a duty." The principal antithesis is between *considerandis rebus humanis* ("from the consideration itself;"—through the increase of knowledge) and *adversis casibus* (abl. abs.: "in misfortune;" through the consolation obtained).

*cogitaverit*, fut. exact., supply *si quid accidet.*

*humana humane ferenda*, according to the excellent Cod. Vatic. The others have *humane*, or *humana.* Cf. ii. 27, 65, at *humane ferunt;* v. 6, 17, *qui omnia humana tolerabilia ducat.*

*nisi culpam.* Schiller, "Der Uebel grösstes aber ist die Schuld." "The worst of ills is guilt."

*præstari. Præstare aliquid* is tolerably common in Cicero; generally in a positive sense, e. g. v. 10, 29; here, on the contrary, it is negative, as in Orat. ii. 28, 124: *quos* (*impetus populi*) *præstare nemo possit.*

35. *quam affert*, sc. *Epicurus.*

*ignes adhibent* = *faces admovent*, ii. 25, 61.

*Et tu obl. jubes*, &c., i. e. *Et tamen tu, qui—auxilium inveterati doloris extorqueas* (Epicurus denied that time would alleviate the pressure of misfortune) "you bid us forget?" The next words, *quod contra naturam est*, seem feeble.

*Est enim*, &c., the reason for *auxilium a natura datum.*

*longinquitas et dies*, ἓν διὰ δυοῖν, = *longinquitas temporis.*

XVII. 36. *si diceret.* As all the succeeding propositions form the object of *si diceret*, and the protasis reaches to § 37, *expetenda*

*videatur;* the apodosis should be *parerem et sequerer;* instead of which Cicero, addressing Epicurus, frames a new protasis, *ad hæc bona me si revocas,* to which the apodosis (*pareo,* &c.) is annexed.

*quæ—potuerit,* subj. concess., as iv. 28, 60, *abluatur.*

*a me quidem.* Cicero forgets that it is Pythagoras who is speaking.

*patiatur,* which is the reading of almost all the MSS., has been changed by Orelli and Tregder into *patietur,* on account of the preceding word *coget,* and the following, *sinet.* Might not Cicero have wished to change the form of the idea? "*Temperantia* will be at hand, and lend its aid to prevent you doing any thing disgraceful."

*te—reddidisse.* Cf. i. 39, 93: *Natura dedit usuram vitæ, tamquam pecuniæ, nulla præstituta die.*

*quod utendum acceperis.* Cf. v. 17, 50: *beata vita glorianda est.*

37. *si—pendeat:* "if it were bound to, and depended on, external circumstances."

*et non,* see note to i. 7, 13.

*vehementer ornanda.* A. ad Her. iv. 44, 56: *vehementer ornata expolitio.*

*malorum—in malis,* a neat oxymōron, founded on the double sense of *malum;* external mishap—(real) evil.

*Quas?* For the ellipsis of the preposition see note to i. 39, 93.

*credo,* "I suppose," as at i. 22, 52.

*rectene,* see i. 27, 67, at *potesne.*

38. *Zeno,* the Epicurean (not to be confounded with the Stoic and the Elean), whose lectures, at Atheus, were attended by Cicero and Atticus, had (as we are told in the de Nat. D. i. § 93) something quarrelsome and snappish in his disposition, hence the epithet *acriculus.*

*Habes formam = hæc fere est forma.* So p. Deiot. 7, 21: *Habes crimina insidiarum,* "these are the charges brought against him."

XVIII. 39. *propositio,* our "representation."

*de quo paullo ante dixi,* viz. at 12, 26. We should have expected *quibus* instead of *quo,* both having been mentioned in the passage to which he refers.

*pulsum patria.* Telamôn, and his brother Peleus, murdered their step-brother Phocus, for which offence they were banished from Ægina, by their father Æacus. T. retired to Salamis and P. to Thessaly.

*in quo,* &c. = *de cujus immutata conditione quidam mirabundus dixit. Admirari* with *in* and the ablative is also not uncommon in Cicero. So de Fin. i. 2, 4: *in quibus hoc primum est, in quo admirer;* de Orat. i. 11, 47: *quo in libro in hoc maxime admirabar Platonem, quod,* &c. Cf. 21, 48, note to *gloriari,* and v. 9, 24, at *vexare.*

*Hicine,* &c., from the Telamôn of Ennius.

40. *cum re = cum re familiari.* Ovid, Pont. iv. 12, 47:

> *Crede mihi: miseros prudentia prima relinquit*
> *Et sensus cum re consiliumque fugit.*

Ter. Eun. ii. 2, 10: *simul consilium cum re amisti?*

*antiquis philosophis*, see 17, 36, in.

*summum bonum non dolere.* Epic. ap. Diog. L. X. 128: Τούτου χάριν ἅπαντα πράττομεν, ὅπως μήτε ἀλγῶμεν μήτε ταρβῶμεν.

*nunc omnia*, sc. *persequi.* Cf. i. 15, 34: *Sed quid poetas?*

*in eo*, sc. *in dolendo.*

41. *Quid tergiversamur*, &c. The sense is: If in one place you define *voluptas* by *non dolere*, these are mere evasions; for, in other places, you openly avow, that you (like every other person) understand *voluptas* to mean only sensual enjoyment.

*os perfricuisti. Os* (*frontem, faciem*) *perfr.* properly, to rub one's face, in order to drive away its blushes; to lay aside the feeling of shame.

*In eo—libro, περὶ τέλους* (§ 42: *de summo bono*). According to Athenæus, vii. p. 280, the passage ran thus: Οὐ γὰρ ἔγωγε δύναμαι νοῆσαι τἀγαθὸν, ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονάς, ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων, ἀφαιρῶν δὲ τὰς δι' ἀκροαμάτων, ἀφαιρῶν δὲ τὰς διὰ μορφῆς κατ' ὄψιν ἡδείας κινήσεις, and almost word for word in Diog. L. X. 6.

*solam esse in bonis*, for *solam esse pro bono habendam*, a careless expression.

*Lætantem—ita* refers to the *following* (and explanatory) clause; *spe eorum omnium, quæ supra dixi*, as iv. 6, 13: (*lætitiam*) *ita definiunt: sine ratione animi elationem;* cf. iv. 11, 26.

*fore ut—careat* depends on *ab*, and consequently is the epexegesis of *eorum omnium*, &c.

42. *norit* = *dicat.* So de Fin. ii. 3, 8: *verbis his eandem certe vim voluptatis Epicurum nosse quam ceteros.*

*voces inanes fundere*, Græcè κενὰ φθέγγεσθαι; v. 26, 73, *inanes sonos fundere;* de Fin. ii. 15, 48, *inani voce sonare.*

*ebullire.* So de Fin. v. 27, 80: *Dixerit Epicurus, semper beatum esse sapientem—quod quidem solet ebullire nonnumquam.*

*virtutes et sapientias;* in the plural number, because the words virtue and wisdom are always in their mouths.

*qui est de —.* Cf. i. 11, 24.

43. *acipenserem*, the name of an unknown fish, highly prized by the Romans; perhaps the sturgeon. Cf. the interpreters on Hor. Sat. ii. 2, 47.

*fasciculum*, sc. *florum.*

*odores* (effectus pro caussa) = *suffimenta*, as at v. 21, 62. Cf. i. 46, 110, *tropœum.*

*si vero aliquid etiam*, aposiopēsis, with reference to the ἀφροδίσια (§ 41, note); 20, 46: *corporum complexum.*

XIX. 44. *ægritudine privemus.* Cicero also says, *dolore, molestia, exilio, injuria privare alqm.*

*eum, qui*, &c. Telamôn (apud Enninm), see note to 18, 39.

*defit* archaist. = *deficit;* the dative is merely a poetical pleonasm.

*Ex opibus*, &c., words of Andromache, from the piece of Ennius of the same name. For the alliteration, *opibus—opis*, and several others in the succeeding verses, cf. i. 35, 85, note to *vi vitam exitari.*

*Quid petam*, &c. Three Cret. tetram. Before *exsequar* supply *quid.*

*quo accidam*, i. e. *ad cujus genua* (*pedes*) *supplex accidam?*

*quo applicem* here a verb neuter, as at i. 44, 107, *recipere;* prop. *navem applicare ad* —, "to lay the ship alongside of any place."

*Cui,* &c. Troch. tetram. Catal.; *domi* should be read as a monosyllable, as at iv. 31, 67, *fores.*

*abiete crispa,* graphic, "with charred deal (or pine)."

*O pater,* &c. Anap. dim. The father of Andromache was Eetion, king of Thebes, in Asia Minor, whose city was destroyed by Achilles. Cf. i. 35, 85.

*Sæptum—templum,* apposition to *domus; sæptum cardine* = *munitum porta.*

*regifice,* as at i. 28, 69, *lætificus.*

45. *cantoribus Euphorionis,* "panegyrists of Euphorion." E., librarian to Antiochus the Great, belonged, as a grammarian and tragic poet, to the Alexandrine school; the poetry of which was more learned and less natural than that of the ancient Romans. De Divin. ii. 64, 132: *nimis obscurus.*

*exaggerare,* "to extol;" also at v. 51, and in several other places.

*adjungit,* sc. *Andromache.*

*Hæc omnia,* &c., see i. 35, 85.

46. *hedychri—incendamus.* Tregder's emendation after Madvig. The common reading is, *demus hedychrum, intendamus scut. dulc. pot., al. vid. et cibi.* According to our reading *hedychrum* is a perfume; according to the vulg. an ointment. Dioscor. i. 61: Καὶ τὸ καλούμενον δὲ ἡδύχροον, σκευαζόμενον δὲ ἐν Κῷ, τῆς αὐτῆς ἔχεται δυνάμεώς τε καὶ σκευασίας τῷ ἀμαρακίνῳ· εὐωδέστερον δὲ τυγχάνει, suits both explanations.

*dulciculæ.* This adjective occurs in only one other instance. Plaut. Pœn. i. 2, 177, with *caseus.*

*aliquid videamus:* "let us look out for;" = *providere,* "provide." So iv. 17, 38: *ut semper videat sedem sibi ac locum—vivendi;* ad Att. v. 1, 3: *ut prandium nobis videret.*

XX. *Saporem—moveantur,* cf. 18, 41; for *et—atque—et,* see i. 40, 95.

47. *Unum—Alterum—Tertium,* instead of *primus, secundus, tertius.* Cf. i. 17, 40.

*quasi titillarentur,* a translation of Epicurus's γαργαλίζω, γαργαλισμός. So Cat. M. 14, 47, *tanta quasi titillatio.* Cicero generally adds *quasi,* when he employs a word in an unusual metaphorical sense.

*comm. cum quibusdam,* sc. *philosophis;* prop. with all except the Stoics.

48. *At laudat,* &c., an objection of the Stoics, to which *Et quidem* ("quite right, exactly so") is Cicero's ironical reply. The sense of what follows is this: Since Epicurus holds that the supreme good consists in pleasure; virtue is not his supreme good, and therefore his encomiums of it are an inconsequence.

*C. Sempronius Gracchus,* with others, carried through the *lex Sempronia frumentaria* (B.C. 123), which provided that the common people should get the *modius* of corn from the state for *semisse cum triente,* i. e. $\frac{10}{12}$ *as* (the market price at that time was about 3 *asses*) hence the public granaries were called *horrea Sempronia.*

*Piso ille Frugi*, see 8, 16. Cicero introduces him here merely as an authority for the judgement pronounced by himself on Gracchus.

*orationes Gracchi.* Cf. Brut. 33.

49. *tenuem victum*, a stereotyped expression, like our "scanty diet," Græcè, λεπτὴ δίαιτα. Cf. v. 32, 89.

*nempe* = *certe*, δήπου.

*Age*, &c. The sense is. Granted that we do not understand what E. means by *voluptas*, yet there can be no doubt about the signification of the word *dolor*, since he calls it the greatest evil. It necessarily follows, then, that *voluptas*, and not virtue, is the chief good.

XXI. 50. *Epicurei.* Romans who embraced the doctrine of Epicurus.

*viri optimi*, see note to ii. 19. 44.

*studiose*, "passionately," = *iracunde*, § 51. Cf. Tacitus: *sine ira et studio.*

*Ita* = *studiose*: for *credo* see note to i. 22, 52.

*de—dignitate*, but not about scientific subjects.

*Et illi pugnant*, &c. The sense is: They strain every nerve in defence of their opinions, which are unchangeable, whilst I, an Eclectic, am ready, if they can convince me, to give up my views in favour of theirs.

*actum habiturum*: "I shall look on that as settled."

51. *L. Cornelius Lentulus*, Consul, B.C. 199, was opposed to the third Punic war.

*in sinu gaudeant.* A proverbial expression, derived from the *sinus togæ*, in which the Romans were accustomed to envelop their faces and hands. Cf. Prop. ii. 25, 30: *In tacito cohibe gaudia clausa sinu.*

XXII. 52. *Cyrenaicorum*, see ii. 6, 15, at *Aristippus*, and iii. 13, 28.

*Chrysippus*, a Stoic philosopher, see note to i. 45, 108. The work here quoted was entitled, περὶ Ἀγαθῶν καὶ Κακῶν εἰσαγωγή.

*ferire.* So 23, 55: *feriunt enim (ista necopinata) fortasse gravius.*

*quum—consideres* = *si consideres*, hence the subj. So de Leg. ii. 1, 2: *quis non, quum hæc videat, irriserit?*

53. *Perse capto*, by L. Æmilius Paullus, B.C. 168, in consequence of the battle of Pydna.

*quum essem adolescens.* Cicero visited Greece B.C. 74; it is quite possible, therefore, that he may have seen some of the prisoners of war of 146.

*illa de Andromacha*: "those words from the Andromache" (19, 45). So de Off. iii. 21, 82: *Græcos versus de Phœnissis.*

*decantaverant*, here = *cantare* (*deplorare*) *desierant.*

*Argivos aut Sicyonios*, to whom no such misfortune had happened.

*parietinæ*, the genuine Latin expression for our "ruins."

*callum—obduxerat.* Cf. ii. 15, 36.

54. *Clitomachus* of Carthage (originally called Hasdrubal), a disciple of Carneades, and his successor in the school at Athens.

*Carneades*, born B.C. 217, at Cyrênê, founder of the new Academy at Athens, and a violent opponent of Stoicism (see 25, 59, and v. 29, 83); was a member of the embassy sent to Rome (see iv. 3, 5).

*positum esset*, see note to i. 4, 7.

*calamitatis præsentis*, belongs not to the verb, but the object. So *finem facere* ("to put an end to"), with a genitive, *fidem facere* (*ora-*

*tionis*), de Or. iii. 27, 104, *præstringere oculos* (Cat. M. 12, 42), *eripere pecuniam* (p. Quint. 11, 39), *decernere præmia* (de Or. ii. 85, 347), and other instances.

*mederetur.* Cicero goes back, in imagination, to the time when the Carthaginians received the letters; hence the subj. imperf.

XXIII. 55. *ratione,* "enumeration of arguments."

*tolerabilius,* here act. for *tolerantius.* So de Fin. iii. 13, 42: *si dolores eosdem tolerabilius patiuntur.* In the same way *Antonius,* ad Att. xiv. 13 A, 2: *si amabiliter in me cogitare vis,* for *amanter.*

*affert* = *dicit,* as at i. 29, 70.

*haud sciam an,* not uncommon in Cicero. A still more modest form of affirmation than *haud scio an.*

56. *Cæcilianum illud.* Statius Cæcilius Insuber, according to Gell. xv. 24, the best of Roman comic writers, lived between the times of Plautus and Terence. He died in 168.

*C. Fabricius Luscinus* rejected with contempt the gold offered to him by Pyrrhus.

57. *Huic alteri generi,* "manner of teaching," viz. by examples.

*cognitionem gen. hum.,* with reference to § 55, *qui cognoverit necesse esse homini tale aliquid accidere. Non solum—sed,* without *etiam,* sets aside the first as being of less importance.

XXIV. *De paupertate agitur,* hypothetical, see ii. 12, 28, note to *Rogo hoc idem.*

*commemorantur.* Observe the variety of expression: *proferuntur—laudatur nec siletur—prædicantur.*

*nominatim,* "with the mention of their names."

*illud—anapæstum,* prop. an adj. (for good writers use *anapæsticus* as rarely as *philosophicus* and *philologicus,* cf. ii. 16, 37, *sine anapæstis pedibus*), supply *carmen.* Agamemnon in Eurip. Iph. Aul. 15, says:

— Ζηλῶ σε, γέρον.
Ζηλῶ δ' ἀνδρῶν ὃς ἀκίνδυνον
βίον ἐξεπέρασ' ἀγνώς, ἀκλεής.
Τοὺς δ' ἐν τιμαῖς ἧσσον ζηλῶ.

58. *liberum;* the same form at 9, 20.

*Ita fit,* &c. Periphrasis for *Ita cogitantibus sensim apparet.*

*Telamo ille,* see 13, 28; *Theseus,* 14, 29; *Anaxagoras,* 14, 30.

*de rebus humanis,* viz. on the manifold misfortunes which may happen to man.

*quod rem continet:* "on which all depends." So iv. 10, 23: *ea, quæ rem continent;* 31, 65: *una res videtur caussam continere.*

*opinatum sit,* see note to 11, 24.

59. *ut illi putant,* the Cyrenaics, see 22, 52.

XXV. *Carneades,* see 22, 54.

*video,* "I find" (in history or general literature). So iv. 3, 5: *Diogenem et Carneadem video—missos esse legatos;* 22, 50: *video utrumque cecidisse;* 37, 79: *ut Alexandrum videmus.* The present *audio* is also used for *accepi,* when speaking of traditions which are still in the mouths of the people, e. g. de Off. i. 6, 19: *ut in astrologia C. Sulpicium audimus.*

*Antiochus* of Ascalon, a disciple of Plato, attempted to combine the Stoic and Peripatetic systems with the Academic; *nostrum,* be-

cause Cicero, Lucullus, and Brutus attended his lectures at Athens. Cf. v. 8, 22.

*Chrysippus*, see note to i. 45, 108.

*Eurip. carmen*, from the lost tragedy entitled *Hypsipylé:*

> Ἔφυ μὲν οὐδεὶς, ὅστις οὐ πονεῖ βροτῶν·
> Θάπτει τε τέκνα, χἄτερ' αὖ σπείρει νέα,
> Αὐτός τε θνήσκει· καὶ τάδ' ἄχθονται βροτοὶ
> Εἰς γῆν φέροντες γῆν· ἀναγκαίως δ' ἔχει
> Βίον θερίζειν, ὥστε κάρπιμον στάχυν.

*attingit*, the indic., a Græcism (ὅστις οὐ πονεῖ).

*est finita = definita, constituta;* as in de Leg. ii. 26, 66: *Sepulcris noris finirit modum;* Cæs. B. G. vi. 18: (*Galli*) *spatia omnis temporis non numero dierum, sed noctium finiunt.*

60. *cohibet* with infin., for *prohibet*, very rare; p. Cæc. 23, 66: *Unde dejectus es? an inde, quo cohibitus es accedere?*

*admonetque*, "reminds one that —."

61. *cohærere*, prop. of buildings. So de Har. Resp. 27, 60: *vix hæc, si undique fulciamus, cohærebunt.* Cf. v. 28, 80.

*quasi solutionem.* Some MSS. have *quasi* λύσιν, *id est solutionem.* Plat. Crat. p. 419, c: ἡ λύπη ἀπὸ τῆς διαλύσεως τοῦ σώματος ἔοικεν ἐπονομασθῆναι, ἣν ἐν τούτῳ τῷ πάθει ἴσχει τὸ σῶμα. The etymology of the ancient writers was often very capricious.

*ut principio dixi*: c. 10, § 23.

*et—ac*, see note to i. 40, 95.

XXVI. 62. *pædores.* Filth (com. *sordes*) was one of the marks of mourning among the ancients.

*muliebres lacerationes.* A law of the Twelve Tables (de Legg. ii. 23, 59) says: *Mulieres genas ne radunto neve lessum funeris ergo habento.*

*Agamemno Homericus.* Il. x. 14:

> Αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
> Πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας.

*Homericus—Accianus*, "in Homer," "in Accius," cf. 27, 65, *ille Terentianus ipse se pœniens;* de Off. i. 9, 30, *Terentianus ille Chremes;* 32, 118, *Hercules Prodicius*, &c.

*In quo. In* [= *in the case of —; with reference to —;*] with an abl. frequently occurs with *dicere*, or an ellipsis of that verb, e. g. de Off. i. 39, 139: *quod in multis licet dicere;* de Orat. ii. 61, 248: *ridiculum est illud Neronianum vetus in furace servo.* Cf. above note to 18, 39.

*Bio*, ὁ Βορυσθενίτης, about 300 B.C., a Cyrenaic, and afterwards a Stoic, philosopher, was Lucian's model as a satirical writer. Cf. Hor. Epist. ii. 2, 60.

63. *et Æschines*, in his Orat. c. Ctesiphont., § 77, for *et* as a partic. pendens, see c. 3, 5, note *et morbi.*

*hostias immolavisset.* The Greeks expressed their joyful feelings by offering sacrifices.

*At quam rhetorice*, &c. So say the admirers of Æschines.

*quæ verba contorquet = summa vi et impetu profert.* The metaphor

is borrowed from missiles, which are swung round, that they may be discharged with greater force.

*Homerus*, Il. vi. 201 :

> ἤτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
> ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.

The Alean plain was near Mallos, in Cilicia, and derived its name, according to the Schol. in Hom. 1, 1, ἀπὸ τῆς τοῦ Βελλεροφόντου ἄλης. The grief of Bellerophon was occasioned by the death of his two children, Isander and Laodamia, of which Glaucus relates the story, in Hom. Il. vi. 155, 202.

*Nioba*. Hom. Il. xxiv. 602. Ovid, Met. vi. 146.

*credo*, " I suppose," rather ironical.

*Hecubam*. Ovid, Met. xiii. 549.

*apud Ennium nutrix*. In the original, Eurip. Med. v. 56 :

> Ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγηδόνος,
> ὥσθ' ἵμερος μ' ὑπῆλθε γῆ τε κοὐρανῷ
> λέξαι, μολούσῃ δεῦρο, δεσποίνης τύχας.

*Medea*, having been deserted by Jason for Glaucê, the daughter of king Creon, murdered her own children before his eyes.

XXVII. 64. *vera* = *æqua, justa*, as at 29, 73. Hor. Ep. i. 7, 98 : *Metiri se quemque suo modulo ac pede, verum est.*

*se—esse vellent* ; see i. 41, 98, note to *se haberi volunt*.

*verbis—verberibus*. We have the same *jeu de mots* in Ter. Heaut. ii. 2, 115 : *Tibi erunt parata verba, huic homini verbera.*

*res declarat* : " the fact itself (*or*, experience) shews it ;" cf. i. 9, 19, *Declarat nomen.*

65. *ille Terentianus* : Menedemus, who has expelled his son from his house, and now feels compunction ; see Heaut. i. 1, 95, and 83.

*pœniens* for *puniens*, as at i. 44, 107.

*id est ἐ. τ.*, for that is the meaning of ἐ. τ., an agreeable intimation that the Latins need not adopt the Greek word ; so v. 3, 9 : *hos se appellare sapientiæ studiosos, id est enim philosophos.*

*meo*, to be read as a monosyllable.

*deputem*. In Terence followed by *si id faciam*, which Cicero turns nto *nisi miser sit*. *Deputat* is merely a quotation from Ter., for the word does not occur in classical prose.

*apud Homerum*, Il. xix. 226 :

> Λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα
> Πίπτουσιν' πότε κέν τις ἀναπνεύσειε πόνοιο ;
> Ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνῃσιν,
> Νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας.

*omni luce* = *quotidie* ; *lacrimis diurnis* = *lacr.* (*unius*) *diei.*

66. *cui non—serviamus* : " to gratify which we ought not to lay aside our anxieties."

*Constabat*. At the time of Pompey's murder this story was in every body's mouth ; hence the imperf.

*Tyrum*. Some commentators would alter this word into *Cyprum*, because, in Liv. Epit. lib. cxii., Cornelia, Pompey's widow, and his

son Sextus fled to Cyprus; it seems, however, probable that, in the first instance, they directed their course towards Tyre, which is, moreover, mentioned by Dio Cass. xlii. as their place of refuge.

XXVIII. *ad ponendum dolorem*, see note to i. 11, 24.

*nihil profici et—esse susceptum*, a sort of zeugma, for we must first supply *eo*, and then *eum*. Cf. Cato M. 18, 63: *Hæc sunt honorabilia: salutari, decedi, assurgi, deduci*, &c.

*non suscipi*, one idea.

67. *apud Euripidem*. A fragment of a lost play, entitled "Æolus:"

> Εἰ μὲν τόδ' ἦμαρ πρῶτον ἦν κακουμένῳ,
> Καὶ μὴ μακρὰν δὴ διὰ πόνων ἐναυστόλουν,
> Εἰκὸς σφαδάζειν ἦν ἄν, ὡς νεόζυγα
> Πῶλον χαλινὸν ἀρτίως δεδεγμένον·
> Νῦν δ' ἀμβλύς εἰμι καὶ κατηρτυκὼς πόνων.

*ærumnoso salo* = *salo ærumnarum*.

68. *sapientiam*, "perfect wisdom." *Sunt enim insipientes*, &c., according to the teaching of the Stoics.

*quod idem*, ref. to *opinio, rectum esse et æquum, ægre ferre*.

69. *Aristoteles*, see note to i. 4, 7; *Theophrastus*, see i. 19, 45. The thought which led Cicero to introduce these anecdotes is expressed in § 70, *neque tamen*, &c.

*cervis et cornicibus*. Ovid. Met. vii. 273:

> *Vivacisque jecur cervi, quibus insuper addit*
> *Ora caputque novem cornicis sæcula passæ.*

Cf. also i. 31, 77.

*Querebatur*, according to Diog. L. v. 41: Ἡμεῖς, ὁπότ' ἀρχόμεθα ζῆν, τότ' ἀποθνήσκομεν.

70. *intelligant*. After *quisque* and *uterque*, as well as after collective substantives, Cicero often in the next sentence uses a plural verb.

*officiosi doloris* = *quem officium exigit*, as pro Mil. 5, 12, *officiosi labores*.

*Q. Fabius Maximus Cunctator*. Cat. M. 4, 12: *Multa in eo viro præclara cognovi, sed nihil est admirabilius, quam quo modo ille mortem filii tulit, clari viri et consularis. Est in manibus laudatio: quam quum legimus, quem philosophum non contemnimus?* Q. (the son) was Consul in 213, with Sempronius Gracchus.

*L. Æmilius Paullus*, the conqueror of Perseus, lost (according to Liv. xlv. 40 and 41, B.C. 167) two of his four sons at the very time of his triumph.

*M. Porcius Cato Censorius* lost his eldest son, M. P. C. Licinianus, B.C. 152. Comp. the beautiful passage in de Sen. 24, 84.

*in Consolatione*, see note to i. 26, 65.

71. *id—id*, see 8, 18, note to *ab eo*.

XXIX. *Contra dicuntur hæc*, sc. *a Peripateticis*.

*Crantor* is called *vester*, as being a member of the Academy, which Cicero also favours; see i. 48, 115, and iii. 6, 12.

*apud Sophoclem*, in the lost Αἴας Λοκρός, according to Stob. Serm. 113:

> Τοὺς δ' αὖ μεγίστους καὶ σοφωτάτους φρενὶ
> Τοιούσδ' ἴδοις ἄν, οἷός ἐστι νῦν ὅδε,

Καλῶς κακῶς πράσσοντι συμπαραινέσαι·
Ὅταν δὲ δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν
Μάστιγ' ἐρείσῃ τοῦ βίου παλίντροπον,
Τὰ πολλὰ φροῦδα καὶ καλῶς εἰρημένα.

*de suo*, sc. *Ajace*, that his son had also fallen.

*Quæ—amentia?* refers to *Quis tam demens?*

72. *Sed plures*, &c. Cicero refutes, in the first place (§ 72, 73), the notion of the Stoics, that all pain is natural, and not merely the result of imagination.

*quo viso atque persuaso.* Cf. ii. 20, 47: *quod si tibi persuasum est.*

*plus—diligat*, for *magis*; also in the positive, *multum alqm dil.*

73. *si quæris*, "if you view the matter rightly" [lit. *if you search* into it]; hence '*to speak correctly*;' '*in fact.*' So also, *si quærimus, si verum quæris, verum si quærimus.*

*et verum* [= *æquum, justum*], see note to 27, 64. When any thing is brought forward as *being demanded*, it is evident that it must be introduced by *ut*. Cf. 31, 75, *Additur—ut.*

XXX. *attribuere* here signifies "to add." According to our idiom we should have expected *satis est docere, non attribuendam esse—miseriam nostram.*

*Nam quod aiunt.* He proceeds to demolish another objection of the Peripatetics (contained in the verses at 29, 71).

*dissolvitur.* Observe this use of the present tense, "both objections are at once overthrown."

*naturæ—culpæ.* We have the same antithesis at iv. 37, 81: *Qui autem non natura, sed culpa vitiosi esse dicuntur.*

*quamvis copiose*, see note to i. 21, 47.

*auctores fuerunt.* So ad Att. xv. 5, 2: *a me consilium petis, quid sim tibi auctor.*

*aliorum vitia*, &c. Hor. Serm. i. 3, 25, sq.:

*Cum tua perrideas oculis mala lippus inunctis,*
*Cur in amicorum vitiis tam cernis acutum?*

74. *nimirum*, see note to i. 22, 52. *Quum—tolli* is the epexegesis to *hoc.*

*in die*, "in time," i. e. "in length of time." Cf. 22, 53, *dies declarat, quæ procedens ita mitigat*, &c.; iv. 17, 39, *si error extenuetur die.*

XXXI. *afferunt mediocritates*, sc. *Peripatetici*; see 10, 22.

75. *Additur—a Zenone*, the Stoic; for the following *ut* see 29, 73, at *verum.*

*interpretantur*, sc. *Stoici.* The older editors were wrong in reading *interpretatur—relit.*

*recens esse relint.* *Velle*, "to maintain," is used, for the most part, only to express the adoption of opinions, with which the author himself does not coincide; as in Læl. 9, 29: *amicitiam ex inopia atque indigentia natam volunt.*

*Artemisia illa*, in the time of Alexander. The Mausoleum was considered one of the wonders of the world. Cf. Herod. vii. 99; Plin. Hist. N. xxxvi. 5.

*quam diu vixit, vixit* —, see 7, 14, note to *recipit, recipiat.*

76. *offic. consol. putent*, &c. From *consolantis* we may easily supply

*dicere* or *docere*, as at 32, 77: *tertia* (*medicina*) *est, summam esse stultitiam*; iv. 38, 83: *animi morborum una sanatio est, omnes opinabiles esse.*

*Cleanthi*, see note to ii. 25, 68. For the variation in construction *ut Cleanthi placet—ut Peripatetici* (sc. *dicunt*), cf. Acad. ii. 39, 124: *ut Platoni placuit—ut Xenocrates.*

*nihil mali*, evidently a corruption, for this would be simply a repetition of the topic of consolation chosen by Cleanthes. As the names of different schools of philosophy are appended to the other opinions, Davies (referring to 13, 28, and 22, 52) proposes to substitute *ut Cyrenaici* for *nihil mali.*

*Chrysippus.* Cf. note to i. 45, 108, and iii. 22, 52.

*si—putet*, epexegesis to *illam opinionem.*

*in tumore*, "ferment," "agitation;" as at 12, 26.

*in eo*, not *animo*, but *tumore.*

*Æschyli.* Prom. Vinct. 377. Oceanus speaks:

> Οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι
> Ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι;

and Prometheus answers:

> Ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ
> Καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ.

*Siquidem*, "yes, if —," as at ii. 17, 39, *qui* = *quis.*

XXXII. 77. *altera*, supply *disputare*, from the following *si—sit—disputandum.*

*videtur vidisse.* This is the usual position of the two words when they occur in the same sentence. It is only when *videre* is a vox prægnans, = *præsens* (*coram*) *videre*, that it is placed first; e. g. de Fin. v. 2, 4: *Modo enim fuit Carneades, quem videre videor.*

*ex eo ipso*, viz. from one's own moral vileness. To a man, who is distressed about this, the consolation offered by Cleanthes is of course no consolation at all.

*Socrates Alcibiadi.* Augustine, de Civ. Dei, xiv. 8: *Alcibiadem ferunt, quum sibi beatus videretur, Socrate disputante et ei, quam miser esset, demonstrante flevisse.* Cicero has either borrowed this anecdote from some source unknown to us, or has dressed up Plato's description (Alcib. i. or Sympos.) after his own fashion.

*nihil hominis*, "not a bit of a man" (such as a man should be).

*se—afflictaret*, for *afflictaretur* (27, 66) is rare; ad Att. iii. 12, 1: *Hic tu me accusas, quod me afflictem.*

78. *Lyco* of Troas, Strato's successor in the Lyceum at Athens (consequently a Peripatetic), was celebrated for his eloquence. He wrote a treatise "on the supreme good and the supreme evil." He died B.C. 225.

*Ad Ep. consolationem*, see i. 4, 8, note to *ad id.*

XXXIII. 79. *non tibi hoc soli*, sc. *accidit*; a common topic of consolation among the ancients. So Euripides:

> Γίγνωσκε τἀνθρώπεια μηδ' ὑπερμέτρως
> Ἄλγει, κακοῖς γὰρ οὐ σὺ πρόσκεισαι μόνη.

Ovid: *Solamen miseris, socios habuisse malorum.*

*ut dixi*, 25, 60.

*Chrysippi*, sc. *consolatio*, see 31, 76.

*ad veritatem*, "in theory," "abstractedly." *Ad*, "with regard to," is very commonly used with adjectives, e. g. de Fin. ii. 20, 63, *timidus ad mortem;* de Nat. D. ii. 62, 155, *ad rationem sollertiamque præstantior;* in Cat. i. 5, 12, *quod est lenius ad severitatem.* Cf. i. 4, 8, note to *ad id disputabam*, and iii. 5, 11, at *ad omnia cœcitas.*

*eodem statu. Status*, jurist. term. techn., = *constitutio*, στάσις, the different modes in which a lawsuit may be carried on; prop. the station from which we commence our course. Cf. Cic. Top. 25, 93.

80. *ab eo—aberravit.* The original theme was, *Utrum cadat in sapientem ægritudo necne.* After exhausting this subject, Cicero considers the causes and mode of treatment of *ægritudo.*

*de sapiente quæsieras*, ambiguous, here = *de sap. interrogaveras.*

*qui—affingat*, &c., causal.

*tamen ut videremus*, dependent on *Edocuit tamen ratio*, "a logical enquiry has led us to the conclusion." *Tamen* is often repeated after the concessive proposition, see § 82.

81. *id genus ægrit.* Sorrow for the death of friends.

XXXIV. *scholæ—disputationes;* cf. i. 4, 7 and 8.

*opus enim quærunt*, jestingly, "they are looking out for work" (like day labourers). The sting is taken out of this little piece of satirical wit by *quamquam*, &c.

82. *Et tamen*, &c. The sense is: Such monographies may, it is true, be dispensed with, since he who judges rightly respecting affliction in general, does not require separate appliances for each case; for as the physician, who cures the whole body, cures at the same time all its parts, so does philosophy, in offering one general topic of consolation, provide for the different sorts of calamities. For the repetition of *tamen* see § 80.

*sic philosophia*, an incomplete sentence. It should be, *sic philosophia, quum—sustulit, tamen, si—exstitit, medetur et consolationes adhibet, si singularum rerum sunt propriæ consolationes.*

*paupertas momordit.* Cf. iv. 20, 45, *morderi conscientia.*

*si quid tenebrarum offudit.* So v. 2, 6: *hæc indoctorum animis offusa caligo est.*

*audies*, in the fourth book.

*Sed—revertendum est*, sc. *in singulis consolationibus; fons* "principle."

*invitatione* here signifies "self-invitation," "a summons to one's self."

83. *contractiunculæ—animi*, ἄπ. εἰρ., a mild expression for *contractio animi* (iv. 31, 66).

*habitare*, Græcè συνοικεῖν. Cf. v. 24, 69: *sapientis animum cum his habitantem pernoctantemque curis.*

*Atque*, "and yet," as at iii. 2, 4, *Atque ii quidem.*

*elidendæ*, "to be extirpated." Cf. ii. 11, 27: *nervos omnes virtutis elidunt.*

*hoc—otium*, "leisure for this;" see i. 19, 45, at *hæc pulchritudo.* This construction is most frequent with *cura, timor, spes, pudor*, and the like.

*cuicuimodi*, an uncommon form of the genitive for *cujuscujusmodi;* = *qualecunque*, &c. Cf. v. 41, 121.

84. *alio loco*, lib. iv. c. 8.

*quas initio dixi*, c. 6, § 13.

*præclarum—arduum.* So the Greek proverb, χαλεπὰ τὰ καλά, and δύσκολα τὰ καλά.

*Verum quidem hæc hactenus.* Læl. 15, 55: *Sed hæc hactenus.* Græcè, καὶ ταῦτα μὲν τοιαῦτα or καὶ ταῦτα μὲν δὴ ταῦτα.

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# LIBER QUARTUS.

## SUMMARY OF THE CONTENTS.

AFTER some preliminary remarks on the history of Roman civilization (cap. 1—3), Cicero introduces the Disputation on the thesis, *Non omni animi perturbatione sapiens potest vacare.* It consists of three parts :—1. Classification and definition of the four *perturbationes* and their species, according to the Stoical system (cap. 6—14). 2. Refutation of the thesis itself, with an especial reference to the doctrine of the Peripatetics, respecting the necessity and utility of the passions (cap. 15—26). 3. Statement of the means to be employed for resisting them (cap. 27—38).

I. 1. *multis locis*, "in many points of view."

*in iis studiis*, &c., viz. *in doctrinæ studiis* (see § 2).

*provocationes*, sc. *ad populum.* That the same right of appeal existed under the monarchy we learn from Cicero, de Rep. ii. 31, 54.

*divinitus* and *divine*, in the sense of *præclare*, are not uncommon in Cicero.

*disciplina ac temperatione civitatis*, "the order and organization of the state ;" see note to i. 10, 21.

*de re publica scripsimus*, B.C. 54. The two first books of this work, of which only a few fragments were previously known to the moderns, have been almost completely restored through the exertions of Angelo Mai.

2. *illis pœne in conspectu.* So Cat. M. 21, 78: *Pythagoram Pythagoreosque, incolas pœne nostros.*

*qui fuit*, &c. Cf. i. 16, 38. The birth of Pythagoras is fixed by different authorities at various periods, from B.C. 605 to B.C. 570, and his death from B.C. 497 to B.C. 472.

*auctor nobilitatis tuæ*, "the founder of your noble family." So Brut. 14, 53: *L. Bruto illi, nobilitatis vestræ principi. Nobilitas* has two different significations in the same sentence (*præstanti nobilitate Pythagoras*), cf. i. 23, 54: *omnisque natura consistat necesse est—hanc naturam animis esse tributam;* Cat. M. 6, 19: *Quæ* (i. e. *consilium, ratio, sententia*) *nisi essent in senibus, non summum consilium majores nostri appellassent senatum.* This irregularity often occurs in Cicero.

*ad* after *clausus*, according to the analogy of *disputare ad aliquid*, and the like, see i. 4, 7.

3. *Numam—Pythagoreum.* Liv. i. 18, rejects this myth (borrowed from Ovid, Met. xv. and Fast. iii. 153) as an anachronism, but speaks of Pythagoras as a contemporary of Servius Tullius.

II. *Vestigia autem*, &c. That the vestiges of Pythagorean lore, to

which Cicero alludes, have nothing to do with the subject under consideration is sufficiently plain without argument.

*illi*, i. e. *Pythagorei*, as opposed to *apud majores* (*nostros*).

*occultius:* in a manner intelligible to the fully initiated or esoterics, but not to the exoterics. Diog. L. viii. 15: ἔλεγόν τε καὶ οἱ ἄλλοι Πυθαγόρειοι, μὴ εἶναι πρὸς πάντας πάντα ῥητά, ὥς φησιν Ἀριστόξενος ἐν δεκάτῃ παιδευτικῶν νόμων.

*mentes suas*, the plur., as at c. 1, 1: *nostrorum hominum ingenia.*

*in Originibus*, see note to i. 2, 3, where the same custom is mentioned.

*rescriptos vocum sonis*, "written out so as to correspond with the tones of the voice," i. e. in notes, or score.

4. *XII tabulæ.* Cic. de Rep. iv. 10: *XII tabulæ quum perpaucas res capite sanxissent, in his hanc quoque sanciendam putaverunt, si quis occentavisset sive carmen condidisset, quod infamiam faceret flagitiumve alteri.* (*tab. VIII. de delictis*) The words of the Law itself were: SEI (*si*) QVEI (*qui*) PIPVLOD (*convicio*) OCENTASIT CARMENVE CONDISIT (*condiderit*) QVOD INFAMIAM FACSIT (*fecerit*) FLAGITIOMQ ALTEREI, FVSTE FERITOD (*feriatur*).

*deorum pulvinaribus*, he is speaking of the *lectisternia*, i. e. the banquets of the gods, at which their images were placed on cushions round the table.

*disciplinæ*, "schools of philosophy."

*Appius Claudius Cæcus* (Censor B.C. 310) constructed the *via Appia* and aqueducts. He was afterwards twice Consul, and in 280 prevented the conclusion of a peace with Pyrrhus. The poem here mentioned contained moral apophthegms, but was no doubt written in a true Roman spirit.

*Panætius.* See note to i. 18, 42.

*epistola quadam.* The chief subject of this letter, according to de Fin. iv. 4, 23, was the endurance of pain.

*Q. Ælius Tubero*, sister's son to Scipio Africanus the Younger, and a favourer of the Stoic philosophy. As trib. pleb. 133 he opposed Tiberius Gracchus.

*Pythagoreorum videtur*, i. e. it seems, by its contents, to belong to the Pythagoreans.

5. *quot et quanti poetæ.* Cf. i. 2, where Cicero expresses himself less decidedly, as far at least as the poets are concerned.

*autem*, with *qui oratores*, is intensive, as in v. 20, 57: *qua pulchritudine urbem, quibus autem opibus præditam*, &c.

*simul ut*, although less common than *simul ac* (*atque*), occurs several times in Cicero's writings, e. g. de Fin. ii. 11, 33: *Omne animal, simul ut ortum est, se ipsum diligit.*

III. *vetus id quidem*, see note to i. 3, 6.

*Quibus adolescentibus*, B.C. 155, when Scipio (Afr. Minor) was thirty years old, and Lælius about thirty-three.

*Carneadem*, see note to iii. 22, 54.

*video*, see note to iii. 25, 59.

*missos esse legatos.* The third ambassador was the Peripatetic philosopher Critolaus.

*alter—alter*, "the latter—the former." Diogenes was, strictly speaking, a native of Seleucia, but was generally called the Babylonian, on account of the proximity of the two places.

*scholis excitati* = *e scholis protracti.* The real reason was, that the Athenians had, at that time, no statesmen, properly so called, and that the philosophers were practised speakers, if nothing else.

*principibus*, sc. *Romanorum.* They were popular among the young Romans of the higher class; but those who, like Cato Censorius, dreaded the effect of the Greek philosophy on Roman morals, were anxious that the embassy should be dismissed as soon as possible.

*monumenta majorum* = *historiam rerum a majoribus gestarum.* So Cato in his Origines.

*vita magis quam litteris.* Cf. de Fin. iii. 3, 11.

6. *illius veræ—philosophiæ.* Cf. i. 23, 55.

*idem alio modo.* So de Fin. iii. 12, 41 : *in omni hac quæstione, quæ de bonis et malis appelletur, non esse rerum Stoicis cum Peripateticis controversiam, sed nominum.*

*Academici*, the followers of the New Academy. So Carneades, see v. 41, 120.

*C. Amafinius*, called also Amafanius, an Epicurean philosopher, was the first who introduced philosophy into the literature of Rome, by the publication of a work entitled *de rerum natura.* Acad. Post. i. 2, 5 : *Amafinius et Rabirius nulla arte adhibita de rebus ante oculos positis vulgari sermone disputant, nihil definiunt, nihil partiuntur—nullam denique artem esse nec dicendi nec disserendi putant.*—Cicero's opinion on this subject is not worth much, for at ii. 3, 7, he confesses that he has never read the works of the Roman Epicureans.

*exstitit dicens*, opposed to *illis silentibus*, "he came forward and said."

*invitabantur*, constr. *κατὰ σύνεσιν*, in reference to *multitudo.* So de Fin. i. 7, 25 : *multitudinem hæc maxime (caussa) allicit, quod—putant.* Cf. Zumpt, Gr. § 366, extr.

7. *ejusdem æmuli rationis*, not rivals of this school, but emulators of Amafinius, who belonged to the same school.

IV. *quod quisque sentit.* Judging from our own idiom we should rather have expected *defendat quisque quod sentit*, but the Latins are fond of joining *quisque* to the relative. Cf. Læl. 9, 29 : *ut sit, per quem assequatur, quod quisque desideret.* So also the indefin. *quis*, see i. 4, 7.

*nullisque unius*, &c., "by no means bound to the laws of a single system;" *nulliusque unius*, which is found in some MSS. of inferior character, would signify, "not bound to the laws of a single system = rejecting the laws of all systems alike." So de Prov. Cons. 4, 7 : *nisi C. Virgilius intervenisset, unum signum Byzantii ex maximo numero nullum haberent*, which Cicero neither will nor can say. Cf. v. 29, 82 : *quoniam te nulla vincula impediunt ullius certæ disciplinæ.*

*concluditur* = *comprehenditur.*

*in inferiorem ambulationem* = *in Academiam*; see note to ii. 3, 9.

8. *temporis caussa* = *tempori cedens*, "under the pressure of circumstances." Cf. ad Att. ii. 35, 113 : *nec dico temporis caussa, sed id plane probo.*

*at earum rerum*, &c. Arrian. Epict. 4, 26 : *λύπη τῶν παρόντων, φόβος τῶν προσδοκουμένων.*

*etiam* is introduced (on the authority of Davies) before *sublatus est.*

The best MSS. have *et*, which might easily have been substituted for *ēt* (*etiam*).

9. *vela facere* (for *pandere*) is rare; in Verr. v. 34, 88: *vela fieri imperavit.*

V. *Chrysippus et Stoici*, "Chr. and the Stoics in general." So v. 4, 10: *siderum magnitudines, intervalla, cursus et cuncta cælestia*; de Leg. i. 21, 55: *valde a Xenocrate et Aristotele et ab illa Platonis familia discreparet.* Cf. i. 45, 108.

*magnam partem*, see Zumpt, § 459.

*Isto modo vero:* "Truly, in this way," namely, that you should begin with the *spinis partiendi et definiendi* (*orationem dialecticorum remis propellere*), and then launch more boldly into the subject (*vela orationis pandere*).

*ex utroque*, "by the application of both methods."

10. *ut soles*, undisguised, self-commendation!

*ne omnia dilabantur.* De Fin. iii. 22, 74, it is said of the Stoical system: *Admirabilis compositio disciplinæ incredibilisque rerum (me) traxit ordo. Quid non sic aliud ex alio nectitur, ut, si ullam litteram moveris, labent omnia? Nec tamen quicquam est, quod moveri possit.*

*πάθη—perturbationes—morbos.* Cf. iii. 4, 7.

*Pythagoræ—Platonis descriptionem.* Cf. i. 10, 20, and ii. 21, with the notes. Cicero is wrong in attributing Plato's classification to Pythagoras also; the doctrine of Pythagoras (as stated by Diog. L. viii. 30) is this: *τὴν ἀνθρώπου ψυχὴν διαιρεῖσθαι τριχῇ, εἴς τε νοῦν καὶ φρένας καὶ θυμόν. νοῦν μὲν οὖν καὶ θυμὸν εἶναι καὶ ἐν τοῖς ἄλλοις ζώοις, φρένας δὲ μόνον ἐν ἀνθρώπῳ.* On the other hand the Stoics divided the soul into eight parts, *τὰ αἰσθητικά* (the five senses), *τὸ φωνητικόν, τὸ γεννητικόν* (*σπερματικόν*), and *τὸ διανοητικόν* (*ἡγεμονικόν*), but did not distinguish these mental powers locally. Cicero, therefore, follows Plato when he divides the soul into its rational and irrational parts, and describes the latter as the seat of the *πάθη*, *perturbationes*, but in all other respects he adopts the views of the Stoics in his treatment of this subject (as far as c. 14).

*tum iræ, tum cupiditatis*; see i. 10, 20.

VI. 11. *Zenonis definitio.* Diog. L. vii. 110: *Ἔστι δὲ αὐτὸ τὸ πάθος κατὰ Ζήνωνα ἡ ἄλογος καὶ παρὰ φύσιν ψυχῆς κίνησις, ἢ ὁρμὴ πλεονάζουσα.*

*partes*, "species," "sorts," as at iii. 11, 24, and below, § 16 and 20.

*opinatis bonis*, see note to iii. 11, 24. So § 14. Cf. Epictet. Enchir. c. 5: *Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα.*

*futuris—præsentibus.* See i. 39, 93, at *Quod tandem tempus.*

*instantia* = *præsentia* (§ 8), occurs several times in Cicero; so 30, 64; de Orat. ii. 25, 105: *futurum—instans—factum.*

12. *ut adepta*, as at i. 8, 15, *ut Siculi.*

*simul*, for *simul atque*, is common in Cicero (also in Cæsar and Livy). So Acad. ii. 27, 86: *Simul inflavit tibicen, a perito carmen agnoscitur.*

*βούλησις*, in opposition to *ἐπιθυμία* (*libido*). The former they termed *εὔλογος ὄρεξις*, the latter *ἄλογος ὄρεξις.*

13. *ita movemur* = *afficimur.*

*gaudium*, called by the Stoics *χαρά* or *εὔλογος ἔπαρσις*, in opposi-

tion to ἡδονή or ἄλογος ἔπαρσις (*lætitia*). Cf. iii. 10, 23, and 11, 24. De Fin. iii. 10, 35 : *ego malo lætitiam appellare* (sc. τὴν ἡδονήν) *quasi gestientis animi elationem voluptariam.*

*ita definiunt.* Cf. iii. 18, 41, at *lætantem ita.*

*sine ratione* with *animi elationem*, has the force of an adjective, as i. 22, 51, *sine corpore.*

*Quoniamque—declinamus.* In strictness this sentence ought to run thus : *hæc declinatio, si*, &c., and then (for *quæ autem*) *si autem*, &c.

*eaque intelligatur*, &c. So de Nat. D. i. 38, 106 : (*dii*) *esse beati atque æterni intelligantur.*

*cautio* = εὐλάβεια or εὔλογος ἔκκλισις : *metus* = φόβος or ἄλογος ἔκκλισις.

14. *præsentis mali sapientis affectio ;* see ii. 15, 35, at *functio—muneris.*

*ægritudo*, λύπη or συστολὴ ἄλογος.

*animosque contrahunt* and *animi contractio.* Cf. i. 37, 90.

*constantiæ*, εὐπάθειαι, apud Stoic.

VII. *pressius*, "more exactly," viz. by the addition of *opinio.* So de Fin. iv. 10, 24 : *Mihi vero placet agi subtilius et, ut ipse dixisti, pressius ; quæ enim adhuc protulisti, popularia sunt.*

*ægritudo.* Andronic. Rhod. p. 523 : λύπη, δόξα πρόσφατος (*recens*) κακοῦ παρουσίας, ἐφ' ᾧ οἴονται δεῖν συστέλλεσθαι (*contrahi*)· ἡδονή, δόξα πρόσφατος ἀγαθοῦ παρουσίας, ἐφ' ᾧ οἴονται δεῖν ἐκτείνεσθαι (*efferri*). For the signification of *recens* see iii. 31, 75.

15. *Sed quæ judicia*, &c. = *Sed in iis judiciis opinionibusque, e quibus perturbationes nasci dixi, non perturbationes solum.* Cf. de Divin. ii. 26, 55 : *Quas autem res—casus affert—, magna stultitia est earum rerum deos facere effectores.*

*recessum—et fugam* = *contractionem animi*, συστολὴν τῆς ψυχῆς.

*Opinatio*, a word coined by Cicero, expresses better than *opinio* the mere *actio opinandi.* See also ii. 26.

*imbecillam assensionem*, "a feeble assent" (συγκατάθεσις). Acad. i. 11, 42 : *Errorem et temeritatem et ignorantiam et opinationem et suspicionem et uno nomine omnia, quæ essent aliena firmæ et constantis assensionis, a virtute sapientiaque (Zeno) removebat.*

16. *invidentia*, see iii. 9, 20.

*sub metum.* Observe the change in the construction, *sub metum subjecta* (acc.) ; and then, *voluptati subj.* (dative.) Cf. 11, 25, *odium mulierum* and *in hominum universum genus.*

*malevolentia lætans malo alieno*, Græcè ἐπιχαιρεκακία.

*et similia.* When the last member of an asyndetic series is opposed to the others, collectively, we are justified in using the copulative conjunction. Cf. iii. 2, 3, *et inhærescunt.* So, immediately afterwards, *et cetera ejusmodi ;* v. 5, 13 : *constantia, gravitas—reliquæque virtutes ;* de Fin. v. 12, 35 : *frons, oculi, aures et reliquæ partes.* The conjunction is not, however, absolutely necessary ; cf. below, 27, 59 : *ad metum, libidinem, reliquas ;* 31, 66 : *honores, divitiæ, voluptates, cetera.*

*indigentia* here signifies "dissatisfaction" (see 9, 21), a new sense given to the word by Cicero. So also *excandescentia.*

VIII. 17. *Invidentiam.* Diog. L. vii. 111 : φθόνος ἐστὶ λύπη ἐπ' ἀλλοτρίοις ἀγαθοῖς. Cicero completes this definition by the addition of *quæ nihil noceant invidenti.*

*cui—nihil noceant*, "without being annoyed by the good fortune of another;" an awkward way of making one relative the antecedent to another.

*Æmulatio.* Diog. L. 1, 1: ζῆλος λύπη ἐπὶ τῷ ἄλλῳ παρεῖναι, ὧν αὐτὸς ἐπιθυμεῖ. Stob. Ecl. Eth. ii. 7, p. 178: ζῆλος δὲ λύπη ἐπὶ τῷ ἕτερον ἐπιτυγχάνειν, ὧν αὐτὸς ἐπιθυμεῖ, αὐτὸν δὲ μὴ· λέγεσθαι δὲ καὶ ἑτέρως ζῆλον, μακαρισμοῦ ἔνδειαν, ἤτοι ἄλλου μίμησιν ὡσὰν κρείττονος. Below, 26, 56: *quum sit æmulantis, angi alieno bono, quod ipse non habeat.*

*illa quidem*, see note to i. 3, 6.

*concupierit*, supply the indef. *quis* (like τις in the Greek passage just quoted). This is common in general propositions and definitions, e. g. 11, 26: *judicatio, se scire, quod nesciat*; 20, 46, *quum—videat*; De Orat. i. 8, 30: *Neque quicquam præstabilius videtur, quam posse dicendo hominum voluntates impellere, quo velit; unde autem velit, deducere.*

18. *Obtrectatio.* Diog. L. 1, 1: ζηλοτυπίαν λύπην (εἶναι) ἐπὶ τῷ καὶ ἄλλῳ παρεῖναι, ἃ καὶ αὐτὸς ἔχει. Stob. Ecl. Eth. p. 176: ζηλοτυπίαν δὲ λύπην ἐπὶ τῷ ἕτερον ἐπιτυγχάνειν, ὧν αὐτὸς ἐπιθυμεῖ. Below, 26, 56: *obtrectantis autem, angi alieno bono, quod id etiam alius habeat.*

*ægritudo ex eo.* In definitions, for the sake of brevity, prepositional members are generally added to the substantives, without the intervention of any other word.

*Misericordia:* Diog. L.: ἔλεος, λύπη ὡς ἐπὶ ἀναξίως κακοπαθοῦντι.

*Angor, ἄχθος*, λύπη βαρύνουσα: *ærumna*, ὀδύνη, λύπη ἐπίπονος: *molestia*, ἀνία, λύπη ἐκ διαλογισμῶν μένουσα ἢ ἐπιτεινομένη: *afflictatio*, ἐνόχλησις, λύπη στενοχωροῦσα ἢ δυσχωρίαν παρασκευάζουσα. For *luctus, mæror, dolor, lamentatio, sollicitudo*, and *desperatio*, Diog. L. (vii. 112) gives no Greek expressions or definitions.

*pigritiam*, ὄκνος, φόβος μελλούσης ἐνεργείας.

. . . Some very ancient transcriber (not Cicero himself, for immediately afterwards we have *pudorem rubor*) has left out the definition of *pudor*, which must have been something of this sort: *pudorem metum infamiæ* (perhaps with an adjective to render the expression stronger). The Stoics defined it to be, αἰσχύνην εἶναι φόβον ἀδοξίας.

19. *terrorem.* Diog. L. vii. 112, and Stob. Ecl. ii. 7: ἔκπληξις, φόβος ἐκ φαντασίας ἀσυνήθους πράγματος. Cicero's definition, therefore, is different from the others.

*consequatur*, see note to i. 16, 36.

*timorem*, δεῖμα, φόβος δέος ἐμποιῶν. The corresponding word to *paror* is wanting in Diog. Lært. as well as to *formido*.

*Tum paror*, &c., from the Alcmæon of Ennius. The same passage is cited, de Orat. iii. 38, 154, and 58, 218.

*exanimationem*, ἀγωνία, φόβος ἀδήλου πράγματος.

*conturbationem*, θόρυβος μετὰ κατεπείξεως φωνῆς.

IX. 20. *malevolentia*, for the sake of brevity, without the addition, *lætans malo alieno*, which was absolutely necessary at 7, 16, for the perfect translation of ἐπιχαιρεκακία, defined by the Stoics to be ἡδονὴ ἐπ' ἀλλοτρίοις κακοῖς.

*delectatio:* κήλησις, ἡδονὴ δι' ὤτων κατακηλοῦσα.
*hæc aurium* (sc. *voluptas*), see Zumpt, Gr. § 767, note.
*illiquefactæ*, "liquified," ἅπ. λεγ.
*Jactatio* is wanting in Diog. L. vii. 114.
21. *Ira*, ὀργή. For *pœniendi*, cf. i. 44, 107.
*excandescentia*. Diog. L. has θυμός. Cicero probably found θύμωσις in Chrysippus.
*odium*, Græcè μῆνις.
*modo exsistens*, "just manifesting itself," consequently not identical with *nascens*.
*inimicitia*, here (as an abstract) in the sing., otherwise it is used only in the plur., Græcè μῖσος.
*intimo odio et corde concepta*, ἓν διὰ δυοῖν, "a deeply seated *hatred of the heart*;" "cordial hatred." He purposely introduces *cor* into his definition.
*ut libido sit*, &c. We must supply *desiderium* as the subject. The sense is: "There is also this distinction between *desiderium* (πόθος) and *indigentia* (σπάνις), that *des.* is used in a more extended sense, to signify the longing (*libido*) for whatever is predicated of things (κατηγόρημα), and *indigentia* the longing after the things themselves. For example, we must say *desidero habere pecuniam*, and not *desidero pecuniam*, and vice versâ; *indigeo pecunia*, not *indigeo habere pecuniam*." He is quite right as regards *indigere*, but not as regards *desiderare*.
*de quodam aut quibusdam*. So de Inv. ii. 54, 162: *de quo alicujus aut aliquorum jam sententiis constitutum est*.
*indigentia—est*: "*indigentia* then has reference to —." Observe the change from *ut—sit* to the *indicative*.
X. 23. *morbi, quæ vocant illi* νοσήματα. Cf. i. 1, 1: *studio sapientiæ, quæ philosophia dicitur*. So 15, 34: *eam, quam Græci* κακίαν *vocant*. The sense is: From confirmed *perturbationes* arise, on the one hand, the *morbi*, and (as aggravated *morbi*) the *ægrotationes*, both of which are morbid inclinations for certain things, the offspring of *libido* and *lætitia*; on the other the *offensiones*, morbid disinclinations to particular things, which are produced by (*ægritudo* and) *metus*, and have various degrees of intensity.
*eaque*, "and those conditions."
*ad res certas*, see i. 4, 7, note to *ad id disputabam*.
*iis oppositæ*, local, "opposite to these;" *contrariæ*, qualitative, "contrary to these."
*a Chrysippo*, see note to i. 45, 108.
*morborum animi similitudo*, abstr. pro concr., *similes animi morbi*. For the opposition between *corporum* and *animi* see note to ii. 23, 54.
*Qua oratione*, "the discussion of this point;" see i. 19, 45, note to *hæc pulchritudo*.
24. *Intelligatur*, here with the acc. c. infin.; above, 6, 13, with the nom. c. infin.
*tum exsistit*, &c. A transition from the orat. obl. to the orat. recta, as at ii. 26, 62, at *apud quos autem*; iv. 19, 43, *hæc nullam habent vim*; v. 38, 111, *in oculis tale nihil fit*.
XI. *Hæc, quæ dico*, sc. *morbi et ægrotationes*.

*cogitatione—re:* "in theory"—"in practice." For *quidem*, see note to i. 27, 67.

*quæ sanaret.* For an explanation of the subj. imperf. see i. 1, 1, note to *pertinerent.*

25. *eam, quæ—dicitur.* Cf. i. 10, 20, *quæ harmonia dicitur.*

*odium mulierum—in hom. un. genus.* A similar change of construction to that with *subjicere*, 7, 16.

*in Misogŭne Atilii*, an adaptation of Menander's comedy of the same name. M. Atilius (or Attilius), who, according to de Fin. i. 2, 5, was also a tragic writer, is mentioned by Cicero, ad Att. xiv. 20, 3, as *poeta durissimus.*

*Timon* of Athens, a contemporary of Sophocles; admirably described by Lucian in one of his dialogues.

26. *Definiunt—animi ægrotationem.* Since *ægrotatio* (ἀῤῥώστημα) expresses only a higher degree of *morbus* (νόσημα), Cicero assigns to it the definition commonly used for *morbus;* for Diog. L. says, vii. 115: νόσημα οἴησις σφόδρα δοκοῦντος αἱρετοῦ.

*Hæc autem opinatio* refers to both sorts of opinions.

*judicatio* for *judicium* (cf. 7, 15, at *opinatio*), a newly coined word, like *mulierositas, cuppedia*, and (§ 28) *lapsio, despicatio.*

*se seire. Se* may therefore stand as the reflexive acc., of "any one," "a man," "one." Cf. above, 9, 20: *sine emolumento suo.*

*ligurritio = gourmandise; cuppedia* (from *cupio* and *edere*), gluttony; φιλοψία, daintiness.

27. *Hippolytus*, the son of Theseus, was sacrificed to the resentment of his step-mother, whose adulterous overtures he had rejected.

XII. *Atque*, as at iii. 13, 28; so also below, 13, 30.

*itaque dicimus* still depends on *ut; ita* signifies "with reference to this."

*jam*, of that which is present at *any* given time; *nunc* would refer to that which is present to the speaker.

*amatorem* is said of the habit (e. g. Hor. Epist. i. 1, 38, *vinosus, amator*); *amantem*, of individual cases.

28. *vitiis.* See 13, 29, and 30.

*feruntur = (iis perturbationibus) auferuntur.* Cf. iii. 5, 11.

*procl. ad suum quodque genus*, "inclination with reference to the special object of each ease."

*facilitas*, "disposition;" *proclivitas*, "inclination," "tendency" (Græeè, εὐκαταφορία or εὐεμπτωσία).

*in neutris.* The Stoics divided all things into good, bad, and indifferent (ἀδιάφορα).

XIII. 29. *morbus*, "disease;" *ægrotatio*, "ehronic sickness;" *vitium*, "defeet," "blemish."

*morbum cum imbecillitate*, see 8, 18, at *ægritudo ex eo.*

*vitium—cernitur.* The sense is: A single defect has no influence on the body in general, which may be sound, notwithstanding this blemish, which is known only from itself [and not from its effect on the general health].

*Sed in animo*, &c. The sense is: But it is different with the mind, in which *morbus* and *ægrotatio* are inseparable, except in imagination, whilst *vitiositas* (as the opposite of *virtus*, which, at 15, 34,

was defined to be *affectio animi constans conveniensque*) is inconsistent with a healthy state of mind.

*in tota vita*, "in every relation of life."

*Ita fit*, &c. The sense is: In the soul we must draw a distinction between *morbus* and *ægrotatio* on the one side, and *vitiositas* on the other. *Vitiositas*, we are told, exhibits itself sometimes in the shape of *inconstantia*, and sometimes of *repugnantia*.

*Non enim*, &c. gives the reason why *inconstantia*, the lesser evil, is to be associated with *repugnantia*, the greater.

*partes dissentientes* = *repugnantes; discrepans sibi ipsa* = *inconstans*.

*distorta*, "perverse;" we find also in de Fat. 8, extr.: *Multa genera sunt enunciandi, nec ullum distortius quam hoc.*

*Morbi autem—vitiositatis.* He now takes *vitiositas* in a more comprehensive sense, having just before made the *morbi* and *ægrot.* coordinate with *vit.*

30. *moventes*, "variable," lit. "moving." We find this unusual signification of *movere* also in Liv. xxxv. 40, *terra movit;* ib. v. 25, *res moventes*, "moveable property," "chattels." Cic. de Fin. ii. 10, 31, speaks (in the language of the Epicureans) of *movens voluptas* as opposed to *stans voluptas*.

*attingit an. naturam corp. similitudo* = *corporis natura animi naturæ similis est.* Cf. 10, 23.

*Ut enim corporis*, &c. Stob. Ecl. Eth. p. 168: *ὥσπερ γὰρ τὴν τοῦ σώματος ὑγίειαν εὐκρασίαν εἶναι τῶν ἐν τῷ σώματι θερμῶν καὶ ψυχρῶν καὶ ξηρῶν καὶ ὑγρῶν· οὕτω καὶ τὴν τῆς ψυχῆς ὑγίειαν εὐκρασίαν εἶναι τῶν ἐν τῇ ψυχῇ δογμάτων.*

*animi dicitur*, sc. *sanitas*, which is also the subject to *eaque animi virtus est.*

*temperantiam.* Cf. 9, 22: *Temperantia sedat appetitiones et efficit, ut eæ rectæ rationi pareant, conservatque considerata judicia mentis.*

*nec habentem ullam speciem suam*, "without itself forming a distinct species (of virtue)."

*pertractatione*, an old conjecture for the corrupt reading of the best MSS., *pturbatione* (Tregder reads *purgatione*). MSS. of inferior authority have *gubernatione* (probably a conjectural reading).

31. *eaque dicitur pulchritudo.* Cf. de Off. i. 28, 98, *pulchritudo corporis apta compositione membrorum movet oculos et delectat hoc ipso, quod inter se omnes partes cum quodam lepore consentiunt.*

*virtutis vim ipsam continens*, "which comprehends within itself the essence of virtue."

*pulchritudo vocatur. Pulchr. animi* is only a Stoical, not a Latin, phrase.

*Velocitas appellatur.* That which in the body we name *velocitas* (agility), in the mind is called *celeritas* (quickness).

*animi multarum rerum—percursionem.* Cf. ii. 15, 35, *functio—animi—muneris*, and below, 17, 40, *fratris repulsam consulatus.*

XIV. *morbo tentari*, from without, e. g. by infection.

*non possunt—possunt*, see note iii. 5, 11.

*animorum non item*, "*those of the mind cannot.*" The *non item* [= *non possunt*] is used to vary the structure (but *non vero animorum* would be English-Lat.).

*simile—faciunt*, for *patiuntur* or *habent*. Generally speaking *facere* is used only as the representative of a preceding verb; see note to v. 32, 90.

32. *ingeniosi—sic illi*. This repetition of the subject by means of a dem. pronoun (cf. iii. 8, 18), is essential to the elegance of the antithesis. So below, 30, 64: *Est enim metus, ut ægritudo præsentis, sic ille futuri mali;* de Leg. iii. 2, 5: *Plato Titanum e genere statuit eos, qui, ut illi cœlestibus, sic hi adversentur magistratibus.*

*æs Corinthium*, a mixture of gold, silver, and copper.

*in ulla*, conject. for *multa*. The neuter is used here, and is *quædam*, because *morbus* and *perturbatio* are of different genders.

*habent primam speciem*, "have at first sight the appearance."

*hi—illa*, see note to i. 49, 117. The *morbi* are indicated by *hi*, because they have thus far formed the subject of the cap. So Cat. M. 19, 68: *Senex est eo meliore condicione quam adolescens, quum id, quod ille sperat, hic consecutus est.*

33. *enucleate*, lit., "in an unshelled way;" hence, "briefly," "concisely," "in an unadorned way."

*rel. disp. cursum teneamus*, "let us proceed on our course;" a repetition of the metaphor introduced in c. 4 and 5.

XV. 34. *Quando* for *quoniam* or *quandoquidem* here, and in many other passages of Cicero, is the genuine reading, but in others it is corrupt.

*a virtutis fonte*, the genit. instead of the appos.; see i. 36, 87, at *nomen carendi*.

*quando igitur* resumes the idea which had been interrupted by the parenthesis, as i. 7, 14, *id ergo est*.

*affectio animi constans*, διάθεσις ψυχῆς σύμφωνος αὐτῇ. *Affectio* signifies, therefore, "manner of thinking and acting," as in de Fin. iii. 20, 65, *ex hac animorum affectione*.

*recta ratio* = *absoluta ratio* (v. 13, 39), ὀρθὸς λόγος.

*malitiam*, only in ante- and post-classical Latinity, "evil disposition" generally. Cic. de Nat. D. iii. 30, 75: *Est enim malitia versuta et fallax nocendi ratio.*

35. *concupitum*, to be taken here as an adjective; hence the dat. case.

*effertur alacritate*. Cf. 17, 39: *quod aut cupias ardenter aut adeptus afferas te insolenter. Alacritas* = *lætitia gestiens.*

*ut nihil ei constet*, an allusion to a verse of the comic poet Q. Trabea; de Fin. ii. 4, 13: *Tanta lætitia auctus sum, ut nihil constet . . . . Nihil* adverb. = *nullo modo.*

*voluptatem—arbitratur*. Bentley has restored this verse thus: *Ego voluptatem animi nimiam summum esse errorem arbitror. Error* is "confusion," as at 17, 39.

XVI. *jacens*, "quite subdued," as ii. 13, 32.

*pendet animi*. So de Leg. i. 3, 9: *ego animi pendere soleo*. Cf. Zumpt, Gram. § 437, A, 1. *Animi*, however, is to be taken, not as a genitive, but as another form of the abl. (and dat.); see i. 22, 51, at *domui*, consequently in the plural we have *animis* (not *animorum*) *pendere;* so i. 40, 96.

*faciunt* [= *represent*], here as a verb *dicendi*, is joined to the acc. c. inf. instead of the usual participle (Zumpt, § 318). Cf., however,

v. 39, 115: *cum ariete colloquentem facit ejusque laudare fortunas.*—A different account is given both of the crime of Tantalus and his punishment. Cf. i. 5, 10.

*Ob scelera*, &c., from an unknown poet.

*superbiloquentiam*, *ἀκόλαστος γλῶσσα*, at the table of the gods. According to other authorities it was the murder of his son Pelops, the purloining of nectar and ambrosia, for the use of other mortals, &c.

*aliqui—terror*, see i. 11, 23, at *deus aliqui.*

36. *ad frugalitatis nomen*, see iii. 8, 16, where Cicero pronounces *frugalitas* to be the best translation of the Greek word *σωφροσύνη.*

*virtutes*, sc. *omnes.*

*Stoici.* Diog. L. vi. 105: *σοφὸς ἀναμάρτητος.* There is a full account of the Stoical doctrine in de Fin. iii. 22, 75, and 76.

XVII. 37. *sibique ipse.* We should have expected *ipsi* here, but see Zumpt, § 696.

*is est sapiens. Is* is a repetition of *hic*, for the sake of perspicuity and emphasis. Cf. iii. 8, 18.

*ad demitt. animum—ad efferendum*, here in the sense of a consecutive sentence. So 38, 82: *dolore ad patiendum levato.*

*Nam quid*, &c. seems to refer to human happiness, and *quid enim*, &c. to human misery.

*animo—excubat.* There is the same figure in Phil. iv. 7, 18: *Quam ob rem, Quirites, consilio quantum potero, labore plus pœne quam potero, excubabo vigilaboque pro vobis.*

*nihil improvisum*, "nothing which he did not expect" (*Nihil improvisi, nothing out of the sphere of what is unexpected.*)

38. *videat*, "look about for." Cf. note to iii. 19, 46.

*apte* (from the old verb *apĕre*, *ἅπτειν*, to join) answers here exactly to our English word "fitly."

*mollis—Perip. ratio.* Cf. iii. 10, 22.

*ratio et oratio*, "opinion and expression," a frequent association in Cicero, for the sake, no doubt, of the *ὁμοιοτέλευτον*, like *gravis et suavis.* Cf. 28, 60.

*quem ultra*, anastrophe, as at ii. 6, 15, *hunc post.* The only other instances of this use of *ultra* are in the poets and Tacitus.

39. *aut—mente vix constes = aut pertimescas, ne opprimare.* Cicero is thinking here of *ægritudo* and *metus* (the order being reversed), as he was before of *cupiditas* and *lætitia.*

*die*, see iii. 30, 74, note to *in die.*

40. *in quo* has been adopted from the MSS. of inferior authority, instead of the vulg. *in quo*, because the sense requires a reference to the combined idea, *quærere modum ægritudinis.*

*ponitur*, sc. *a Peripateticis.*

*P. Rupilius Lupus* was Consul with *P. Popilius Lænas*, B.C. 132. Læl. 20, 73: *Scipio P. Rupilium potuit consulem efficere, fratrem ejus Lucium non potuit.* Plin. H. N. vii. 36: (*P. Rupilius*) *morbo levi impeditus, nunciata fratris repulsa in consulatus petitione, illico exspiravit.* This brother, Lucius, had been Prætor in 146. We may easily recognize here the dialogic form in which Cicero combats the doctrine of the Peripatetics.

*C. Fannius Strabo*, a disciple of the Stoic Panætius, son-in-law to

C. Lælius Sapiens. He wrote Annales. Cf. Brut. 26, 101, and 21, 81.

XVIII. 41. *ut si*, after *similiter facit*, not so common as *ac si*, but used elsewhere by Cicero, as e. g. de Off. i. 25, 87: *similiter facere eos—ut si nautæ certarent, quis eorum potissimum gubernaret.*

*Leucāta*, Λευκάτη, now Capo Ducato, the promontory of the island Leucadia (now Santa Maura), from which Sappho threw herself into the sea.

*id non potest*, supply *fieri.*

42. *igitur.* See note to i. 6, 11.

*in magna pestis parte versantur.* Cf. iii. 2, 3: *in summa inanitate versatur;* de Rep. ii. 15, 29: *neque hoc—ulla est umquam in dubitatione versatum.*

*vitiis modum apponit*, like a watchman. The vices are here, to a certain extent, personified.

*suscipit*, "takes under his protection." So ad Fam. v. 9, 1: *Si me amas, suscipe me totum.*

*proclivi labuntur*, "glide rapidly down;" so de Fin. v. 28, 84: *proclivi currit oratio. Proclivi* is not an abl., but, according to Madvig (note to de Fin. 1, 1), the older form of the adverb *proclive* (like *heri* and *here*), e. g. Læl. 12, 41: *res proclivius ad perniciem, cum semel cœpit, labitur.*

XIX. 43. *iracundiam laudant.* Sen. de Ira iii. 3: *Calcar (Aristoteles) ait esse virtutis; hac erepta inermem animum et ad conatus magnos pigrum inertemque fieri.* The old Academy agreed with the Perip. in this.

*cotem fortitudinis.* Cf. 21, 48: *ardores animorum cotesque virtutum.* So Acad. ii. 44, 135: *iracundiam fortitudinis quasi cotem esse dicebant (veteres Academici).*

*hæc nullam habent vim*, &c., so say the Peripatetics. In the eagerness of discussion Cicero passes from the orat. obl. into the oratio recta, as at 10, 24, *tum exsistit.*

*quæ etiamsi.* We should rather have expected *quam*, according to the idiom of our own language. See, however, i. 34, 84, note to *qui—si occidissemus—mors nos abstraxisset.*

*virum*, emphatic, as at ii. 22, 53, *rusticanus vir, sed plane vir.*

*vitioso* here signifies, "which indicates vice," "opprobrious."

*lentitudo*, "phlegm," in Arist. Eth. ii. 7, ἀοργησία; its opposite is ὀργιλότης; and the mean, πραότης (= *lenitas*).

44. *ut modo definiri*, 12, 27.

*nisi quod libeat* = *nisi libidine aliqua vel cupiditate agitetur.*

*Themistocles.* The same anecdote is related in Val. Max. viii. 14, ext. 1; Plut. Them. c. 3.

*quod—non posset*, as at v. 21, 62, *quod jam beatus nollet esse.*

*auditæ* = *notæ*: hence the dat., as at 15, 35, with *concupitus.*

*Demosthenis vigiliæ.* Cf. Plut. Dem. 7 and 11. Stob. Serm. 29, p. 206, makes him say that he had consumed more oil than wine.

*Pythagoras*, &c. Pythagoras, of Samos, is said to have travelled in Egypt, Asia, Crete, and Lacedæmon, before he settled at Croton. Democritus is reported to have expended a considerable patrimony in visiting Babylon, Persia, Egypt, &c. Plato also, after the death of Socrates, visited Cyrene and Egypt (de Fin. v. 29), and afterwards Italy, for the sake of becoming acquainted with the Pythagoreans.

At a later period he went three times to Sicily, B.C. 389 to the elder, and 367 and 361 to the younger Dionysius.

*ubi enim quicquid esset*, an abbreviated expression for *ubi enim aliquid esset, quicquid esset;* also evidently, *quicquid* = *quidque.* So v. 34, 98: *ut quicquid objectum est:* de Fin. v. 9, 24: *quatenus quicquid se attingat*, and in several other passages, but always close to other relatives, that the sentence may not be too complicated.

XX. 45. *L. Afranius*, founder of the *fabula togata*, i. e. comedy with a Roman plot, in the time of the Gracchi. Horace (Epist. ii. 1, 57) considers him equal to Menander himself.

*Heu me miserum*, with *Dummodo*, forms one verse, which is also cited ad Att. xvi. 2, 3.

46. *indignorum*, sc. *istis calamitatibus*, "suffering undeservedly." Cf. Plaut. Curc. iv. 2, 23: *Indignis si male dicitur, male dictum id esse dico.* Hor. Serm. ii. 2, 103: *Cur eget indignus quisquam, te divite?* Ovid, Met. i. 631: *indigno circumdat vincula collo.*

*quum—videat*, sc. *quis;* see 8, 17, at *concupierit.*

*Hæc* belongs, not to *disputant*, but to *resecanda esse.*

*nihil—aliquid dicere*, οὐδὲν λέγειν and λέγειν τι, "to speak to the purpose or not." So Cato M. 6, 17, and de Nat. D. iii. 9, 23, *nihil afferre.* We have a similar expression at i. 20, 45, *aliquid assequi.* [*Aliquid*, in these expressions, = *something considerable; something of importance.*]

*ad ista*, see i. 4, 7, note to *ad id disputabam.* So § 48, *quid ad has definitiones possint dicere.*

XXI. 47. *sed illud ante*, "but first let me inquire." *Illud* is often used in this way to indicate what is to follow.

*verecundia*, "moderation," as opposed to the violent disputes between the Stoics and Peripatetics.

*Plane*, "simply."

*cui*, as disciples of the New Academy.

*quo longius* = *ultra quod.*

*Definitio perturbationis*, &c., is an answer to the question respecting the *verisimile*, which forms a prominent part of this inquiry.

*ita—definit, ut—sit*, "that, according to his view, it is." A more usual phrase would be, *ita definit, ut dicat*, with acc. c. infin., or *ita definit*, with acc. c. infin. Cf. v. 41, 119: *quorum ea sententia est, ut virtus per se ipsa nihil valeat.*

48. *possint dicere*, sc. *Peripatetici.*

*hæc pleraque*, for *horum pleraque*, like *plerique omnes* (Græcè οἱ πολλοὶ πάντες). Cf. de Off. i. 41, 147: *Poetæ suum quisque opus a vulgo considerari vult.* Cat. M. 16, 58: *id ipsum utrum* (for *eorum ipsorum utrum*) *lubebit.* We have the same variation from the usual construction in de Nat. D. i. 31, 87: *Quinque stellæ—aliæ propius a terris—aliæ remotius—eadem spatia conficiunt*, and other places.

*hæc*, what the Stoics, *illa*, what the Peripatetics say respecting the *perturbationes.* For *quidem*, see note to i. 27, 67.

*ardores—virtutum.* With these words the Perip. attempted to justify rage.

*in eis ipsis*, sc. *gladiatoribus*, which may be easily supplied from what has gone before.

*aliquid postulant*, "they ask something of one another;" some last token of friendship.

*Pacidianus*, a celebrated gladiator in the time of the Gracchi, with his rival Æserninus (to whom the verse, ii. 17, 41, relates), is known from a passage of Lucilius (see note to iii. 15, 31), and often mentioned proverbially. So ad Q. Fr. iii. 4, 2; de Opt. Gen. Or. 6, 17.

*si id quæritis*, "if you ask me respecting that" (wish to know it).

*accipiam*, sc. *plagam*. A passionate adversary is never cautious.

*gladium—sisto*. Virg. Æn. x. 323: *jaculum clamanti sistit in ore.*

*furi*, a conjecture of the editor. Almost all the MSS. have *suria*, which is nonsense; one (Oxon), *furia*. The Vulg. *sura* is inadmissible, because a wound in the calf of the leg is not so dangerous. Bentley would read *furiæ*, as a term of reproach applied to his antagonist. Cicero, it is true, p. Sest. 14, 33, and 17, 39, calls Clodius *furiam*, "an evil demon;" but this would surely be less natural in the mouth of a gladiator (a slave) than the term *fur*, "rascal," so common in the comic poets. The *a* might easily have been added before *ac*.

XXII. 49. *apud Homerum*. Il. vii. 211, sqq.:

Τοῖος ἄρ' Αἴας ὤρτο πελώριος, ἕρκος Ἀχαιῶν,
μειδιόων βλοσυροῖσι προσώπασι κ. τ. λ.

*Cujus* refers to the more distant noun (*Ajacem*), as *qui*, in i. 1, 3, to *Livius*.

*quemadmodum est apud Homerum*, ib. v. 214, sqq.:

τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
Ἕκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν.

*ne in ipsa quidem pugna*, see Hom. v. 219, sqq.

*T. Manlius Torquatus*, B.C. 361, on the river Anio. Liv. vii. 9, and 10.

*qui hoc cognomen invenit*, "who on this occasion obtained that cognomen;" i. e. obtained it *unsought for*. We have the same expression, de Off. iii. 31, 112, and de Fin. 7, 23; and elsewhere, also, we meet with the phrase *nomen* (*cogn.*) *invenire* (*reperire*).

*M. Claudius Marcellus*, the conqueror of Syracuse, afterwards defeated the Gauls near Clastidium, in Gallia Cispadana, and slew their king Viridomarus in single combat. Plut. Marc. 6; Aur. v. de Vir. Ill. 45. He himself fell in battle, in the war against Hannibal, B.C. 208.

*apud Clastidium*. Livy generally uses *ad* with the names of towns, Nepos *apud*, and Cicero sometimes the one and sometimes the other.

50. *De Africano*, sc. *minore*. This occurrence is not mentioned by any other writer.

*L. Junius Brutus*, see note to i. 37, 89. Liv. ii. 2.

*dubitarim an* qualifies the assertion, especially with *fortasse*, and still more with *dubito an*. Cf. iii. 23, 55, *haud sciam*.

*video*, see note to iii. 25, 59.

*Herculem*. Cf. ii. 9, 22.

*Marathonii tauri*. This bull, which had been brought from Crete by Hercules, was let loose by Eurystheus, and laid waste Attica, until it was destroyed by Theseus. Ovid, Met. vii. 433.

*Vide ne* —, see note to i. 34, 83.

*levitatis,* "feebleness of character," as 31, 66, *levitas* and *levis.*

XXIII. 51. *patibiles,* an uncommon word; it occurs only here and in de Nat. D. iii. 12, 29, and in the latter instance in an act. sense: *quumque omne animal patibilem naturam habeat.*

*constituta sunt.* The MSS. have here the subjunct., which is inconsistent with the sense of the passage. Cf. ii. 11, 27, *quum accesserunt—elidunt;* iii. 2, 3, *quum tulerunt, audiuntur;* 15, 33, *quum cecinit receptui, impellit rursum;* iv. 24, 54, *quum domum rediit, qualis est —?* v. 27, 77, *quum se—applicaverunt, aduruntur;* 35, 102, *raro vident, quum—venerunt,* passages in which some of the MSS. have also the subj.

*vehementer,* "with energy," "forcibly," in *bonam partem;* often so used in Cicero with *admirari, assentiri, probare, delectari, studere, se exercere.*

*Scipio ille.* P. Cornelius Scipio Serapio, son of Scipio Nasica (i. 9, 18), Consul 138, killed (133) his cousin, Tib. Sempronius Gracchus.

*hoc Stoicorum,* "that dogma of the Stoics" (see note to i. 42, 99). They held that the wise man alone was king, ruler, magistrate, &c. Diog. L. vii. 122.

*consulem languentem,* P. Mucius Scævola, who (according to Plut. Ti. Gracch. 19) refused to take part in any violence against Gracchus.

*qui—vellet. Qui rem publ. salvam esse vult, me sequatur!* was (according to Serv. on Virg. Æn. vii. 614) the usual form in which the consul called on the people to stand by him in any disturbance.

52. *in jurgio,* &c. Hom. Il. i. 122.

*nam Ajacem quidem,* &c., elliptic. "As to Ajax I will not even mention him, for," &c. So 33, 71: *nam Anacreontis quidem tota poesis est amatoria.* Cf. Hom. Od. xi. 543—560.

*desiderat—advocatam iracundiam.* So v. 38, 111: *Sapientis cogitatio non ferme ad investigandum adhibet oculos advocatos.*

*isto modo quidem,* i. e. if we consider *iracundia* necessary to *fortitudo.*

*Nam facinus,* &c., from a tragic writer, perhaps Pacuvius.

*inclinantibus.* In military language used as an intrans., "to fall back;" "to give ground;" the word occurs frequently in Livy.

*summam rem,* "when the Greek ships were on fire, their safety was in his hands." Cf. Hom. Il. xv. 727, sqq.

*prœlium* read *prœljum.*

XXIV. 53. *Tracta* = *considera.* For the structure of the sentence see ii. 12, 28, note to *Rogo hoc idem.* Comp. § 54, *Remove—videbuntur.*

*stomacho* = *ira,* not uncommon; we find *rabies* afterwards used in the same sense.

*legi summæ,* i. e. of the intellect.

*in perpet. rebus,* sc. *adversis;* so afterwards, *Fortitudo est scientia rerum perferendarum.*

*contrariarum,* i. e. *non formidolosarum.* Stob. Ecl. Eth. p. 104, H: ἀνδρείαν δὲ (ὁ Ζήνων φησὶν εἶναι) ἐπιστήμην δεινῶν καὶ οὐ δεινῶν καὶ οὐδετέρων. Plato, in Lach. § 67: Ἡ ἀνδρεία ἐστὶν ἐπιστήμη δεινῶν τε καὶ θαῤῥαλέων.

*Chrysippus,* see note to i. 45, 108.

*Sphærus*, from the Thracian Bosporus, a disciple of Zeno. He lectured first at Lacedæmon, and then at Alexandria.

*sunt enim* is connected with *superiores definitiones erant Sphæri*, in such a manner as to render it necessary to supply *unius* after *Sphæri*.

*communes*, not *Stoicorum*, but *omnium hominum*.

*alia magis alia*, "more or less" (*magis minusve* would not be Latin).

*Quamvis licet insectemur* = *Licet insectemur, quam* (*vehementer*) *vis*. So de Leg. iii. 10, 24: *quamvis enumeres multos licet* = *licet enumeres, quam multos vis*. The subject to *insectemur* is the Academics, *istos* the Stoics.

*Carneades*, see note to iii. 22, 54.

*metuo ne—sint*. One sees to what an extent Cicero is an Eclectic. He had already classed himself among the Academics.

*qui—quærat aliquid*, "who—would wish for something more."

54. *omnes insipientes insanos*. Ὅτι πᾶς ἄφρων μαίνεται. Cf. Cic. Parad. 4, and above, iii. 4, 9.

*ista colligunt*. *Ista* refers to *omnes insip. esse insanos*; *colligunt* = *concludendo efficiunt*, συλλογίζονται. They argued thus: All passions are diseases—but he who has a disease cannot be sound (*sanus*); now, the mind of every unwise man, being a slave to passion, is in an unhealthy condition—therefore all unwise men are mentally unsound (*insani*). Cf. iii. 4, 9.

*Remove*, &c. The sense is: If you expunge the passions from the category of *insania*, that proposition of the Stoics would be nonsense.

*monstra dicere, narrare*, and the like, "something unheard of, incredible, absurd;" it occurs frequently in Cicero's letters.

*Nunc autem*, see note to iii. 1, 2.

*morosos*, lit. (according to Cicero) "of peculiar manners," i. e. "selfish," "morose." Whether the derivation is correct or not must remain matter of doubt. Sen. de Ira 4: *inter hos* (*iracundos*) *morosum ponas licet, delicatum iracundiæ genus*.

XXV. 55. *Oratorem*, &c., with reference to 19, 43; before *simulare* supply *iram*.

*rebus transactis*. Cf. Cat. M. 11, 38: *causarum illustrium, quascunque defendi, nunc cummaxime conficio orationes*. The speeches were in general either extempore or from notes, which were afterwards worked up into a more complete form; the cases in which the speeches were read were exceptional (see p. Planc. 30, 74).

*Ecquis—vincite!* from the Atreus of L. Accius (see note to i. 44, 105): "Does no one hear? Bind him!" Object to *egisse* and *scripsisse*.

*egisse—Æsopum*. *Agere* is the technical term for the actor's representation. For Æsopus, who probably played the leading parts, see ii. 17, 39.

*si modo est orator*, pregnant: "an orator in the full sense of the word." Cf. ii. 22, 52, *viro*.

*Libidinem*, &c., to the end of the chap., in reference to 19, 44, and 20, 45, with the play on words, *libidinem—libidinis*, cf. i. 40, 95, *levius—levitati*.

*At*, "but—you will say."

*de constanti viro—quærimus.* The expression is borrowed from the language of the courts (*de pecuniis repetundis quærere, de morte alicujus*, &c.). Cf. 27, 58, and 59.

*ipsam illam iram*, &c. The sense is: As in a dissolute youth, who is not under the controul of reason, affliction may be useful for his improvement; so in war rage may supply the place of real courage in the mind of the common soldier; but in the wise these passions are out of place.

*rhetorum—mysteria.* The arts by which the disciples of the rhetoricians were taught to rouse and avail themselves of the passions of their hearers.

XXVI. 56. *æmulari, obtrectare, misereri*, see 20, 46.

*pro experientia*, "instead of trying it oneself."

57. *quamvis fuse*, not concessive (therefore with the indic.) but the same as i. 21, 47, *quamvis copiose.*

*sapientiam esse*, &c. The same definition see v. 3, 7.

*præmeditatum non sit.* These words, although not in the MSS., are absolutely necessary to the sense. Attempts, it is true, have been recently made to explain the passage (without the words in question) by supposing an antithesis between *accidit* = *ex improviso et præter spem fit*, and *evenit* = *ex rerum natura et cum necessitate quadam provenit*, but how can *accidere* form a direct antithesis to *evenire?* or how can it have this meaning at all, when *tale*, i. e. *improvisum aliquid aut repentinum* stands close to it. We have substituted *præm. non sit* for the Vulg. *non præmium sit*, because such an alteration renders it easier for us to explain how the words came to be omitted. The transcriber's eye no doubt passed over *nõ sit*, coming, as it did, immediately after *possit.*

*quod aiunt*, see 20, 46.

*ex errorum radicibus*, gen. epexegeticus. Cf. i. 36, 87, *nomen carendi;* iii. 6, 12, *merces immanitatis.*

XXVII. 58. *quanta sint, quæ—remedia—adhibeantur.* Cf. de Orat. ii. 30, 132: *illa quærenda, quæ argumenta debent afferri.* Zumpt, § 814.

*ut invenerit*, "that she should have discovered [or, according to *our* frequent idiom; "as to discover"] (as to have discovered). The subj. plusq. in such sentences would be bad Latin.

59. *neque omnis ægritudo*, &c. *Neque* is the partic. pendens (as at iii. 3, 5, and before *morbi*). The words, *et in omnibus quattuor perturbationibus illa distinctio est*, should follow, instead of which Cicero, after the parenthesis, goes on with *Est etiam*, &c. So de Fin. ii. 22, 71 and 72: *Nam nec vir bonus ac justus haberi debet, qui, ne malum habeat, abstinet se ab injuria;* afterwards there follows, *Quæ dici eadem de ceteris virtutibus possunt.*

*miseranti.* Festus: *Miseratur is, qui conqueritur aliena incommoda; miseretur is, qui miserum sublevat.*

*adhibeatur oratio.* Bentley conjectures *curatio* (as § 74, *hæc adhibenda curatio est*), a reading which is sanctioned by two MSS., but the *curatio* is effected by means of the *oratio;* and the phrase *orationem adhibere* occurs also in other places, e. g. 29, 62, *eadem sit omnibus adhibenda oratio.*

*utrum illudne*, see Zumpt, § 352, gg. E. So above, 4, 9: *Utrum igitur mavis statimne nos vela facere an paullulum remigare?*

*heri*, viz. in the third book.

XXVIII. 60. *abluatur*, subj. concess., to which *Veruntamen* afterwards corresponds. *Abluere*, a milder expression than *tollere*, expresses only a superficial removal of any thing.

*illa quidem*, see note to i. 3, 6. So afterwards, *est ea quidem utilior.*

*non turbulente* = *non perturbati.*

*ratio et oratio*, see note to 17, 38.

*utilior*, i. e. produces a greater effect on those who can use it.

*raro proficit*, "seldom operates;" a medical phrase.

61. *illa medicina*, the first, viz. the shewing that the cause of the distress is no evil. Cf. iii. 32, 77, 78.

*officii*, "sense of duty." Cf. ii. 20, 46, at *gloria.*

*ut, etiam si*, &c. The sense is: So that even if the things which excite the passions are neither good nor bad (indifferent, ἀδιάφορα), still that emotion is in itself vicious. Comp. § 60; § 62, *Quare—dicendum;* 31, 65.

*humana omnia prementem*, "rising superior to." The word is used in this sense only by our author, and Quintil. xi. 1, 16: *qui se supra modum extollit, premere ac despicere creditur nec tam se majorem quam minores ceteros facere.* Some commentators would read *spernentem.* At ii. 4, 11, we had *despicientem.*

XXIX. 62. *tria illa genera bonorum:* mental, corporeal, and external, or fortuitous, goods. See v. 30, 85.

*ad deterrendum*, viz. from that which violently affects the mind.

*adhibenda oratio*, see note to 27, 59.

*humana—natura*, concr. pro abstr.

63. *primos tris versus.* Eurip. Or. 1—3:

> Οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος
> οὐδὲ πάθος οὐδὲ ξυμφορὰ θεήλατος,
> ἧς οὐκ ἂν ἄροιτ' ἄχθος ἀνθρώπου φύσις.

*revocasse*, "to have encored."

*efferat*, "to endure to the end," = *perferre*, only in ante-classical poetry.

*Etsi*, here as a corrective particle [= *though indeed*], annexed to the previous sentence, as at v. 13, 89; 19, 55; 20, 58. The more usual word, in this sense, is *quamquam.*

*in Consolationis libro*, see note to i. 26, 65.

*Chrysippus.* For his views on this subject, and the expression *tumores animi*, see iii. 31, 76. Plin. Ep. v. 16: *Ut crudum adhuc vulnus medentium manus reformidat, deinde patitur atque ultro requirit, sic recens animi dolor consolationes rejicit ac refugit, mox desiderat et clementer admotis acquiescit.*

*concederet* = *cederet*, as in Cicero's well-known verse: *Cedant arma togæ, concedat laurea laudi;* it is also by no means uncommon in prose.

XXX. 64. *Est enim—mali*, see iii. 11. For *ille* with *sic* see note to iv. 14, 32.

*præmolestiam*, ἅπαξ λεγόμενον.

*dux*, "the forerunner."

*instantia—sequentia.* For the position of the words see note to i. 49, 118; *instantia*, as above, 6, 11.

*primo et proximo die*, in the first and second book.

XXXI. 65. *de malorum opinione*, see i. 13, 30, at *deorum opinio*.

*ad animi perturbationem—omnes eas.* Such changes, from the sing. (the genus) to the plur. (the species), are not uncommon in Cicero's other writings. Acad. i. 10, 38: *quumque perturbationem animi—non tollerent—quumque eas perturbationes—naturales esse dicerent*; and reversed, v. 15, 43: *quum perturbationes animi miseriam efficiant duplexque ratio perturbationis sit.* Cf. ii. 23, 54, note on *corporibus—animus.*

*caussam continere*, see iii. 24, 58, at *quod rem continet.*

*Hic—error*, that they are not in our power.

*tolerabilia*, sc. *ea quæ gravia et tristia ducuntur.*

*ducuntur.* Wolf's conjecture for *dicuntur*, which is also recommended by the antithesis *in malis opinatis.* (*Dicere, docere, ducere* are often put for one another in the MSS.)

*si jam*, so 35, 75: *si jam ipsa illa accusare nolis.*

66. *Atque erat facile*, see i. 8, 17, at *superbum id quidem est.*

*eam rationem*, sc. *Stoicorum*, who considered virtue the only good, and vice the only evil.

*in eis ipsis potiundis*, see i. 37, 90, at *urbem nostram potiri*, and Zumpt, Gr. § 657.

*cachinnatio*, "childish laughter," "giggling."

*eodem vitio est*, abl. qualit., "is equally faulty," for the common *in eodem vitio est*, on account of *in lætitia*, which immediately follows.

*effusio animi*, "extravagant hilarity;" *animi contractio*, "undue depression," as at 6, 14, *animos demittunt et contrahunt.* Læl. 13, 48: *ut et bonis amici (animi) quasi diffundantur et incommodis contrahantur.*

*judicantur leves*, cf. 22, 50. So also de Off. i. 26, 90: *Ut adversas res, sic secundas immoderate ferre levitatis est.*

*cavere* is Davis's emendation of the MS. reading *confidere.* The sense of the passage (especially as compared with 6, 13) renders this word, or at least one of its synonymes, indispensable (Tregder, *providere*).

67. *supra diximus*, see 6, 14, where it is said that a present evil cannot at all affect the wise man (and consequently that the *constantia* of *ægritudo* has no parallel in his case), whilst on the contrary present good produces (not, indeed, *lætitia*, but) *gaudium.*

*numquam posse—posse*, see note to iii. 5, 11.

*Nævianus Hector.* For an account of Nævius see note to i. 1, 3.

*Lætus*, &c., also cited ad Fam. xv. 6, 1.

*apud Trabeam.* Q. Trabea, a comic writer, flourished between the time of Plautus and that of Terence.

*Fores* must be read as a monosyllable, as iii. 19, 44, *domi.*

*Fortunam*, &c., with *Mihi*, &c., makes one verse (as is indicated by *jam*, "now," "immediately"). *Fortunam—fortunis*, cf. Plaut. Most. ii. 1, 4: *nec Salus nobis saluti jam esse potest.*

XXXII. 68. *satis est—videre*, an abbreviation for *satis est diligenter attendere, ut penitus videamus.*

*vero*, see note to i. 41, 98.

*quo nomine alio.* The Greeks have two words, ἐρᾶν for sensual, and φιλεῖν for non-sensual love.

*Cæcilius*, see note to iii. 23, 56. *Quem* must be joined to the

following relative sentence, and *Cæcilius* to *existimat.* In the play of Cæcilius it was no doubt *existimo.*

*deum qui,* &c., in Eurip. the words (according to Stob. Serm. 61):

> Ἔρωτα δ' ὅστις μὴ θεὸν κρίνει μέγαν
> καὶ τῶν ἁπάντων δαιμόνων ὑπέρτατον,
> ἢ σκαιός ἐστιν, ἢ καλῶν ἄπειρος ὢν
> οὐκ οἶδε τὸν μέγιστον ἀνθρώποις θεόν.

He was imitated by Menander, whose play was translated by Cæcilius.

*Cui in manu sit;* complete the sentence with *eum dementem facere.*

*arcessier,* sc. *a puella.*

69. *O præclaram emendatricem,* &c., as at i. 21, 49, and in many other places. Cf. also ii. 11, 27, and iii. 2, 3.

*nulla esset omnino.* This remark applies only to the new Greek comedy (not to that of Aristophanes) and the Roman comedy, of which love intrigues were exclusively the subject.

*Tu me,* &c., from the Medea of Ennius, an imitation of the Medea of Eurip., when, at v. 530, Jason says to Medea:

> ——— Ἔρως σ' ἠνάγκασε
> Πόνων ἀφύκτων τοὐμὸν ἐκσῶσαι δέμας.

*apud alium poetam,* probably Accius, who has made this story the subject of several pieces.

XXXIII. 70. *amorem negant stupri esse.* The Stoics said (according to Diog. L. vii. 130): ἔρωτα μὴ εἶναι συνουσίας, ἀλλὰ φιλίας.

*non multum—mentiente.* Epicurus held that love consisted only in sensual enjoyment, and therefore defined it to be σύντονος ὄρεξις ἀφροδισίων.

*amor amicitiæ,* ἔρως φιλίας.

*in Græcorum gymnasiis.* Cic. de Rep. iv. 5, 10: *opprobrio fuisse adolescentibus, si amatores non haberent;* Nep. Præf. 4: *Laudi in Græcia ducitur adolescentibus quam plurimos habere amatores.* Plat. Symp. 6 and 7.

*Flagiti,* &c. The Romans were much stricter than the Greeks with regard to decency of deportment. Cf. de Off. i. 35, 139: *Nostro quidem more cum parentibus puberes filii, cum generis soceri non lavantur.*

*se ipsi,* in opposition to *leges publicæ.*

71. *muliebres amores,* here for the gen. object., as in Liv. i. 57, *muliebre certamen* = *de mulieribus.*

*Ganymedi.* So i. 41, 98, *Ulixi;* see Zumpt, § 61, 1. Cf. also i. 26, 65.

*apud Euripidem,* in the lost tragedy of Chrysippus. Laius, king of Thebes, loved Chrysippus, the son of Pelops.

*Alcæus,* the Lyric poet of Mitylênê (about 600 B.C.), fought against the tyrants of his native country.

*nam Anacreontis,* &c. Elliptic for *de Anacreonte nihil dicam, nam ejus,* &c. Cf. (above, 52, *nam Ajacem quidem,* and) i. 6, 11, *enim.* Anacreon, of Teos in Ionia, a lyric poet, lived at the court of Polycrates, tyrant of Samos, and afterwards with the Pisistratidæ at Athens.

*Rheginum Ibycum*, about 540 B.C., the subject of Schiller's well-known ballad, "The Cranes of Ibycus." We possess only a few fragments of his poetry.

XXXIV. *Atque*, adversative, as iii. 2, 4.

*Platone.* In his Symposium and Phædrus Plato divides love into two sorts: the one, common and sensual, which he himself rejects; and the other pure and spiritual, which has its origin in the contemplation of beautiful forms, and extends to the beauties of the soul. The condemnation of Plato, by Dicæarchus, is mentioned by no other writer.

72. *Stoici—dicunt.* Diog. L. vii. 129: *καὶ ἐρασθήσεσθαι δὲ τὸν σοφὸν τῶν νέων ἐμφαινόντων διὰ τοῦ εἴδους τὴν πρὸς ἀρετὴν εὐφυίαν.* They laid it down as an axiom, that in a beautiful youthful body lay the groundwork of beauty of soul, and thence concluded that the contemplation of such a body must excite love in the wise man, who beheld it, i. e. a desire to obtain the friendship of the beautiful person for noble and virtuous purposes. Hence Zeno Ap. Athen. xiii. p. 561: *τὸν Ἔρωτα θεὸν εἶναι, φιλίας καὶ ἐλευθερίας, ἔτι δὲ καὶ ὁμονοίας παρασκευαστικὸν, ἄλλου δὲ οὐδενός.*

*in rerum natura*, "in the actual world."

*de libidine—est*, see note to i. 11, 24.

*Sin autem*, &c. The consequent is wanting; we must supply *is amor rejiciendus est*, or something of the sort.

*ut est certe.* Brut. 19, 76: *sit Ennius sane, ut est certe, perfectior.* Cf. i. 18, 41, at *sicut est.*

*in Leucadia*, in the "Maid of Leucas," a comedy of Turpilius, after a piece of the same name by Alexis.

73. *At id erat. At* is ironical, as elsewhere *scilicet.*

*Nihil verius.* Cicero means that of course he is unhappy, but that it is on account of his madness.

*Probe et ille*, see iii. 13, 28, note to *et illa.*

*Hic*, Madvig's emendation for *Sic.*

*quas tragœdias efficit*, "with what tragical pathos he expresses himself!" So de Orat. i. 51, 219: *Neque vero istis tragœdiis tuis, quibus uti philosophi maxime solent, perturbor;* ib. ii. 51, 205: *tragœdias agere in nugis;* p. Mil. 7, 18: *Appiæ nomen quantas tragœdias excitat!*

*Apollo sancte.* Apollo was styled by the Greeks pre-eminently the *ἁγνὸς θεός* (R. O. Müller, Dorians, vol. i. p. 302).

*excludit ut iniquam*, "as his enemy," an allusion to the custom, which allowed the parties in a trial to strike out the names of *personas iniquas.*

*Nam*, &c., probably formed with *Vosque*, another tetram. iamb.; a foot and half are, however, wanting between the two.

*flagitia—dicat.* We have the same expression de Nat. D. iii. 38, 91.

XXXV. 74. *et illud ostendat*, sc. *curatio. Et* should be followed by *et ipse abducatur*, instead of which we have *abducendus etiam est.* Cf. iii. 3, 5, at *et morbi.*

*quam nihili sit*, see ii. 6, 17, at *quam non.* So de Fin. v. 27, 80: *Quam nihil curo!*

*ad alia studia.* Cf. Ovid. Rem. Am. 143 and 151, sqq.

*loci mutatione.* Ovid. l. l. 214: *I procul et longas carpere perge vias.*

*non convalescentes*, whose strength is not yet restored, after an attack of illness.

75. *claro clavum.* So also in Greek proverbially: *ἥλῳ τὸν ἧλον, παττάλῳ τὸν πάτταλον* (sc. *δεῖ ἐξελαύνειν*).

*ut, si jam.* On account of the parenthesis (*si jam—turpitudo*) Cicero does not go on with the construction belonging to *ut* (*ut—perturb. ipsa—per se sit*), but begins, for the sake of greater perspicuity, a fresh sentence with *sed ut.* For *si jam* see note to 31, 65.

*accusabilis*, ἅπ. λεγ.

76. *illa, quæ*, indications of insanity, like those mentioned in the previous chapter.

*injuriæ*, &c., from Ter. Eunuch. i. 1, 14 sqq. Cf. the fine passage in Hor. Serm. ii. 3, 260 sq.

*Suspiciones*, here, and in many other places, with the second syllable long.

*ratione*, "rationally;" *cum ratione*, "with (sound) reason," "by rule."

*dicitur*, sc. *recte.*

*nisi—voluntariam*, see 31, 65.

XXXVI. 77. *Ira vero.* Another anacolūthon, the predicate to *ira* being wanting, although the long parenthesis renders the sentence sufficiently clear. Attempts have been made to restore the regular construction by cancelling *quæ*; but the words *ira dubitationem insaniæ non habet* cannot possibly be the principal sentence, for Cicero is here endeavouring to prove of *ira*, as he did before of *amor*, which is an *insania*, that it is neither useful nor natural. The interrupted chain of reasoning is not resumed, therefore, until cap. 37.

*dubitationem insaniæ non habet*, in a passive sense, *dubitari non potest, quin insania sit*; as de Off. iii. 2, 9: *alterum potest habere dubitationem—alterum dubitari non potest*; de Fin. v. 12, 34: *quæ corporis sunt, ea cognitionem habent faciliorem*, "are more easily perceived." So *honorem, invidiam, fidem habere*, &c., sometimes in an active, and sometimes in a passive sense. Cf. iii. 13, 27.

*Quis homo*, &c. The author of these verses is not known, perhaps they are from the Iphigenia of Nævius or Ennius. The first verse is spoken by Agamemnon, the second by Menelaus. The *e* must be elided in *te* before *exsuperavit.*

*intorquentur.* Cf. iii. 26, 63: *quæ verba contorquet!*

*Major*, &c., from the Atreus of Accius. The verses are also quoted in de Nat. D. iii. 26, 68, and de Orat. iii. 58, 219. For the *παρήχησις* see i. 35, 85, at *vi vitam eritari.*

*miscendum malum*, according to the analogy of *venenum miscere.* So in Cat. iv. 3, 6: *nova quædam misceri et concitari mala jampridem videbam.* Observe also the zeugma: after *moles* we must understand *morenda*, or something of the sort.

*Qui*, abl. for *quo*, as Nep. Arist. 3, 2: *ut, qui efferretur, vix reliquerit.*

*malis mandarem.* This is the reading of the best MSS., here and in de Orat. iii. 58, 217, where the same verses are cited. So Lucr. ii. 638: *Ne Saturnus eum malis mandaret adeptus. Malis mandĕrem*, the other reading, is also less poetical.

*quo non—eodem—quo—*, "in which anger does not proceed to as

great lengths as madness." We have a similar expression above, at 4, 7: *quod feceramus idem superioribus diebus.*

*exisse de potestate*, see note to iii. 5, 11.

78. *dum*, so ii. 7, 17, *dum dicat.*

*Archŷtas*, a Pythagorean philosopher, contemporary and friend of Plato. Val. Max. iv. 1, extr. 1: *Tarentinus Archytas, dum se Pythagoræ præceptis Metaponti penitus immergit, magno labore longoque tempore solidum opus doctrinæ complexus, postquam in patriam revertitur ac rura sua revisere cœpit, animadvertit negligentia villici corrupta et perdita, intuensque male meritum: Sumpsissem, inquit, a te supplicium, nisi tibi iratus essem; maluit enim impunitum dimittere, quam propter iram gravius justo punire.* Cf. de Republ. i. 38, 59. Others attribute the words to Socrates or Plato.

*accepissem. Accipere aliquem*, a colloquial expression, and hence found principally in the comic writers, answers to the vulgar English expression, "to serve a man out," "to give it him" [Germ. *tractiren*]. Cf., however, ii. 14, 34.

XXXVII. 79. *Ubi sunt*, &c., "where are they," = their arguments are refuted.

*quum interemisset Clitum*, at a drinking bout in the winter of 329—328. Arrian, iv. 8; Plut. Al. 50, 51; Curt. viii. 3—6.

80. *Et si fidentia*, &c. In order to prove that fear (as well as *iracundia*, the allusion to which is marked by *quoque*) depends on *opinio*, Cicero first gives the definition of *fidentia*, and then, in accordance with it, defines fear to be *diffidentia*, i. e. "*opinio levis*, "with respect to an expected evil." For *fidentia* cf. de Invent. ii. 54, 163: *Fidentia est, per quam magnis et honestis in rebus multum ipse animus in se fiduciæ certa cum spe collocavit.* (These are the only instances in which the word occurs; *confisio* is found only in the passage now under consideration.)

*constantia.* For this idea of the Stoics see above, 6, 12—14.

*collegisset in eum*, pregnant for *in Socrate collecta in ejus opprobrium explicasset.*

*Zopyrus.* Cicero de Fato, 5: *Socratem, nonne legimus, quemadmodum notarit Zopyrus physiognomon, qui se profitebatur hominum mores naturasque ex corpore, oculis, vultu, fronte pernoscere? Stupidum esse Socratem dixit et bardum—, addidit etiam, mulierosum.* This Zopyrus, who is said to have been originally a Thracian slave, afterwards became παιδαγωγός of Alcibiades. He is the most ancient physiognomist of whom we have any record. Aristoteles afterwards wrote on this subject.

*sibi insita* is Bentley's excellent emendation for the absurd *sibi signa* of the MSS.

81. *Inveteratio*, sc. *vitii alicujus.*

*lippitudo est*, ophthalmia in general; very common among the Romans in consequence of the climate. *Diuturnus*, "chronic;" *repentinus*, "acute."

XXXVIII. 82. *sit—hujus disp. modus.* For the gen. (instead of the dative, which we should rather have expected) see iii. 22, 54.

*cognitis—finibus.* With this view Cicero, immediately before the publication of the Tusculan Disputations, wrote the well-known five books *de Finibus.*

*a philosophia*, in answer to the question "whence."

*ad patiendum*, "so that it becomes endurable." See above, at 17, 37.

*ita*, restrictive, "in so far as," with reference to *quum*. So Brut. 62, 222: *Drusum—gravem oratorem ita duntaxat, quum de republica diceret.* It is also often followed by *si* or *ut*.

*perturbatione metus*, as at i. 45, 109, *bonis et laudis et gloriæ.*

83. *una sanatio est*, complete the sentence with *quum docemus* or *docere*. See iii. 31, 76, at *officium consolantis putent.*

*ea reque.* The addition of *que* to *re* is justified by the fact of *ea re*, like *quare*, being as it were one word. In the other instances, when *que* is appended to the second word in Cicero, it is only after prepositions (for the same reason). In such cases it is the more usual construction.

84. *rationum*, "rational principles."

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# LIBER QUINTUS.

## SUMMARY OF THE CONTENTS.

In the Proœmium Cicero first speaks of human infirmity, which often, when we are in misfortune, misleads us as to the truth of the dogma, that "virtue is in itself sufficient for happiness," then praises philosophy as an auxiliary in this case also; and concludes with some remarks on its history (cap. 1—4).

The Disputation itself is directed, in the first instance, against the thesis of the A., that "virtue is not sufficient for a happy life," which is briefly refuted by the argument that there can be no happiness without freedom from passion, and that this can only be attained by means of virtue; consequently, it is virtue alone which can make a man happy (cap. 5 and 6). Then follows a refutation of the illogical reasoning of the Academics and Peripatetics, who held that there were three sorts of goods, and yet maintained that virtue alone was sufficient to lead us, if not to the highest happiness, yet to happiness (cap. 7—12).

Cicero then resumes the consideration of the dogma that virtue makes us happy, and establishes its truth by a series of proofs and examples. He shews that virtue leads, not only to happiness, but to perfect happiness, even in the midst of the severest bodily suffering (cap. 13—28).

In conclusion he endeavours to prove that the contradictory notions of the supreme good entertained by different schools need not be any obstacle to a general agreement on this point.

I. 1. *Quintus hic dies.* "This book is by far the most beautiful, both as regards the subject-matter, and the way in which it is treated. It seems to have been dashed off, as it were, at one stroke, *con amore.*" F. A. Wolf.

*finem faciet* is never found in Cicero with any case except the gen., and even in other writers it occurs more commonly with that case than with the dative.

*ex eo libro*, sc. *de Virtute* (see de Fin. i. 3, 8). Brutus attached himself to the old Academy, but in ethics followed the Stoics. He also wrote a treatise *de officiis* (or περὶ καθήκοντος), and another, *de patientia*. Quintil. x. 1, 123: *Egregius vero philosophus multoque qlam in orationibus præstantior Brutus suffecit ponderi rerum; scias, eum sentire, quæ dicit.*

*quem ad me—scripsisti* (*mittere* is more common), "which you dedicated to me;" the adverb, *accuratissime*, however, shews that the original meaning of *scribere* is not altogether lost sight of.

*multis sermonibus tuis*, see i. 46, 111, note to *duo suos filios.*

2. *ea caussa* is explained by *ut—collocarent.*

*inventa—virtus:* "the idea of virtue has been discovered and carried out."

*virtus est—satis est*, see note to i. 23, 54. So again in the next sentence.

*subjecta sub.* The dative is more usual. Cf., however, iv. 7, 16, and 8, 18.

*vereor, ne—videantur.* The sense is: We should be rather inclined, I am afraid, to pray for happiness, as a gracious gift of the gods, than to endeavour to obtain it by our own virtuous conduct.

3. *exercuit*, = for *vexavit, agitavit.* So ii. 16, 38: *Hominem exercitum!* p. Arch. 11, 28: *Quid est, quod—tantis nos in laboribus exerceamus?*

*corporum doloribus congruentes*, "sympathizing with the sufferings of the body." Like 24, 69: *cum cœli motu congruere*, "to move together with."

4. *avunculus tuus.* Cato Uticensis (see note to i. 30, 74), whose half-sister, Servilia, was the mother of Brutus. He was also father-in-law to Brutus.

*eaque despiciens*, see note to ii. 4, 11.

*culpa—carens*, see note to i. 36, 88.

*malumus*, "are more inclined;" condemnatory.

II. 5. *a primis temporibus ætatis*, see i. 39, 93, note to *exacta ætate.*

*his gravissimis casibus.* He alludes to the civil wars of the last few years, and his own exclusion from the political arena.

*eramus egressi.* Before his entrance on public life he had studied (B.C. 80 at Rome, 79 and 78 at Athens and Rhodes) the various systems of philosophy.

*tu—convocasti.* Cf. de Orat. i. 9.

*peccanti immortalitati.* Sen. Epist. 78: *Unus dies hominum eruditorum plus valet quam imperiti longissima ætas.*

6. *proinde ac*, see Zumpt, Gramm. § 282.

III. 7. *initia*, "first principles."

*illos septem.* Bias, Chilo, Cleobūlus, Pittacus, Periander, Solon, Thales. They were rather statesmen than philosophers.

*et habebantur et nominabantur*, the general opinion produced and found utterance in; a definite form of expression.

*sæculis*, in the original meaning = γενεαῖς, generations.

*Homerus*, in the time of Lycurgus, according to those who assign him the latest date; cf. i. 1, 3. Lycurgus is said to have met with Homer at Chios (Strab. x. 4). It is more probable, however, that

Lycurgus was the first who brought the poems of Homer into Greece.

*etiam fuisse*, see i. 16, 38, at *fuit*.

*et fuisse et habitos esse sapientes*, "they were really, what all the world called them, wise men."

8. *Nec vero Atlas*, &c. The sense is: Atlas and others also deserved the name of wise, but the propensity of the ancients to the invention of myths has expressed this symbolically. Atlas, the son of Iapetus, king of Mauritania, was changed by Perseus into the mountain of the same name. Prometheus, for stealing fire from heaven, was chained to a rock by command of Jupiter. Cepheus, king of the Æthiopians, with his wife Cassiopeia, his daughter Andromeda, and his son-in-law Perseus, was translated into heaven, where they all became constellations. Heraclit. de Incredib. 4: Ἄτλας ἀνὴρ σοφὸς ὢν τὰ κατὰ ἀστρολογίαν πρῶτος κατώπτευσε· προλέγων δὲ χειμῶνας καὶ μεταβολὰς ἄστρων καὶ δύσεις ἐμυθεύθη φέρειν ἐπ' ὤμων τὸν κόσμον. Cf. Æsch. Prom. 455, sqq.

*stellatus* (= καταστερισθείς) has this meaning nowhere else.

*ad errorem fabulæ*, abstr. p. concr.: *ad vanam fabulam*.

*A quibus ducti* = *quos secuti*.

*in rerum contemplatione*, "the contemplation of nature," = *in rerum natura contemplanda*.

*eumque*. This sort of change, from a relative to a demonstrative construction, is very natural, and conducive to perspicuity. So 6, 17. Cf. note to i. 44, 106.

*admiratum novitatem nominis*. *Adm.*, like its simplex, as a *vox media*, also at 28, 81: *nihil, quum acciderit, admirari*; de Orat. i. 56, 237: *impudentiam admiratus es eorum*, and in several other places. According to Diog. L. i. 12 (who appeals to Heraclides Ponticus), Pythagoras added: μηδένα γὰρ εἶναι σοφὸν ἄνθρωπον, ἀλλ' ἢ θεόν.

9. *et mercatum eum* = *mercatui ei*. *Mercatus* = πανήγυρις.

*totius Græciæ celebritate*, in its original meaning, of a numerous assemblage. So immediately afterwards, *quasi in mercatus quandam celebritatem*; de Leg. ii. 26, 65: *celebritas virorum ac mulierum*. Cf. i. 48, 115.

*nobilitatem coronæ*. Cf. i. 46, 111, and ii. 17, 41.

*visendi caussa*, see note to i. 19, 44.

*ex alia vita*. An allusion to Pythagoras's doctrine of the transmigration of souls (μετεμψύχωσις).

*id est enim*, see note to iii. 27, 55.

*omnibus studiis*, for *omnibus aliis studiis*. So ad Att. viii. 11, D, 5: *omnia prius arbitratus sum fore, quam ut* —.

*in vita—præstare*. This was the opinion of the Greeks in general. The Romans, on the contrary, preferred practice to theory.

IV. 10. *et institutis et artibus*. *Publice* belongs to the first of these words, and *privatim* to the other. Consequently there is a chiasmus.

*ab antiqua philosophia*, i. e. *Pythagoreorum*.

*numeri motusque*, see i. 10, 20.

*Archelāus of Milētus*, surnamed *Physicus*.

*et* before *cuncta cælestia*, "and generally;" see iv. 5, 9, at *Chrysippus et Stoici*.

*Socrates—primus.* The meaning is, that Socrates was the first who treated of Ethics as a branch of philosophy.

11. *Platonis memoria et litteris,* ἓν διὰ δυοῖν, "by Plato's recorded reminiscences."

*consecrata,* "immortalized." So ad Q. Fr. i. 1, 15: *quum amplissimis monumentis consecrare voluisses memoriam nominis tui.*

*plura genera—philosophorum* (αἱρέσεις, sects): the Cyrenaics, Megaries, Cynics, Stoics, Academics, Peripatetics, &c.

*E quibus—id,* &c., as if *genus philosophandi* had gone before.

*et—quæreremus.* See note to *et similia,* iv. 7, 16. So also, § 13, *reliquæque virtutes.*

*Carneades,* see note to iii. 22, 54.

*fecimus—ut—disputaremus* is more energetic than *disputavimus* alone: "I have so arranged as to —."

*eodem in loco.* See ii. 3, 9.

*est propositum,* see i. 4, 7, at *ponere.*

V. 12. *videtur* with the acc. c. infin. is very rare. Liv. xxxvi. 13: *Videbatur, Limnæam eodem tempore oppugnari posse.* It is less uncommon in the second sentence.

*Bruto meo.* A flattering allusion to Brutus's *de virtute,* mentioned at v. 1, 1.

*nec,* in the sense of *neque vero* (*tamen*), is not uncommon. *Neque* is still more frequent. So i. 24, 58. Læl. 22, 82: *omnia alter pro altero suscipiet, neque quicquam umquam nisi honestum alter ab altero postulabit.*

*Nempe* (origin. = *namque*), as at iii. 20, 49, of something, which one knows already. "So then —."

13. *Hæc—conjiciuntur,* these qualities (viz. constancy, dignity, &c.) we may carry with us to the rack.

*adspirat* = *accedere tentat,* "tries to reach." Cf. 9, 27; p. Sulla 18, 52: *Num quis est, qui tum dicat in campum adspirasse Sullam?* Brut. 21, 84: *Bellica laude aspirare ad Africanum nemo potest.*

*si quid es facturus,* "if you would effect any thing" = *probaturus.*

*nova aliqua,* "new arguments."

*tamquam—valent.* In the same way *quasi* (= *quemadmodum*), when the subject-matter of the proposition has reality, is joined to an indic. Cat. M. 19, 71: *quasi poma ex arboribus, cruda si sunt, vix evelluntur, sic.* But we seldom find both subj.

*iste chorus virtutum.* So also de Off. iii. 33, 116: *huic talium virtutum choro.*

14. *ad rem veritatemque.* So de Orat. i. 17, 77: *videamus, ne plus ei tribuas, quam res et veritas ipsa concedat.*

*hoc nudum relinquitur.* Ovid. Met. xiii. 159: *Ergo operum quoniam nudum certamen habetur.*

*de M. Atilio* (*Regulo*), see de Off. iii. 26.

*Q. Servilius Cæpio,* Proconsul, was defeated, through his own mismanagement, by the Cimbri, on the Rhone, B.C. 105. He was afterwards convicted of sacrilege (committed at Tolosa in 106), thrown into prison, and punished with banishment and the confiscation of his property. He died in great wretchedness at Smyrna. Many persons believed him innocent of the crimes laid to his charge.

*M'. Aquilius* (or *Aquillius*), Consul, B.C. 101, was afterwards

thrown into prison (as *legatus consularis*) by Mithridates, who (according to Appian), poured molten gold down his throat.

VI. 15. *Facile patior*, see note to i. 33, 81.

*profligata*, "settled;" so ad Fam. xii. 30, 2: *profligato bello ac pœne sublato.*

*alterum—alterum*, "the former" "the latter." See note to i. 38, 91.

*ignominiam, infamiam*, "disgrace," "loss of political privileges." The first was the result of a *nota censoris*, and was revocable; the other was inflicted by a court of justice as a punishment for certain offences, and in Cicero's time was irrevocable.

*non—sed*, more energetic than *non tantum—sed (etiam)*. So 10, 28. Cf. p. Arch 4, 11: *Adest—Lucullus, qui se non opinari, sed scire, non audivisse, sed vidisse, non interfuisse, sed egisse dicit.* There is an evident allusion here to the autocracy of Cæsar.

*contigit*, used in other places, as well as here, to express unfortunate occurrences. Cat. 19, 71.

16. *eliditur*, see note to ii. 11, 27.

*liquefaciunt.* Cf. ii. 22, 52: *voluptate liquescimus fluimusque mollitia;* iv. 17, 37: *alacritate futili gestiens deliquescit.*

*maris tranquillitas*, Græcè μαλακία (*malacia* ap. Cæsar. Bell. Gall. iii. 15). The proper Latin expression is *flustra, orum.*

17. *Quod si est* = *Quam ob rem.*

*ex quo* = *ita ut.*

*idemque si*, &c., anacolūthon. Continuation of *qui—ducat.*

VII. *quin* here = *quî non*, "why they should not." Cf. 11, 32: *quid est caussæ quin—liceat?*

*impotenti*, "that cannot controul itself," "immoderate." So iv. 15, 34 (*impotentia animi*), and in many other places.

*integrum non est* = *in potestate (nostra) non est*, a legal phrase.

*effectum est*, see note to i. 31, 77.

18. *nihil scriptum est.* Cicero is here thinking, not of mathematical treatises, but of compendiums.

*habent in manibus*, the same as the Greek ἔχειν τι ἐν χερσίν.

*quomodo hoc sit consequens.* Cicero abandons the construction adopted at the beginning of the sentence, because the word *dices* before *et* is in his mind.

19. *propriis et suis*, see note to i. 29, 70.

*ut esset—armatus.* The imperfect subj., because *qui paruisset* = *si quis paruisset.*

20. *sed videro.* Cf. ii. 11, 26, *mox videro.*

*Tantisper*, "meanwhile," "until then." (*Interea* would be wrong here.)

*Nam Xerxes quidem*, &c. The sense is: For he who makes happiness consist in the possession of external advantages and in sensual enjoyments, will, like Xerxes, never be fully satisfied, and therefore never will be happy. This anecdote is also related of Darius Codomannus, and the Persian kings generally. For *quidem*, see note to i. 33, 80.

*præmiis—fortunæ*, here and sometimes elsewhere, in its original and more comprehensive meaning (from *præ*), "advantage, "distinction."

*qui invenisset.* The omission of the pron. demonstr. is most com-

mon when the relative refers as here, and afterwards at *elicere qui* (also above, iv. 25, 55, *qui uti ratione non potest*) to an indefinite person, and consequently may be exchanged for *si quis*, or when the relative sentence comes before the principal sentence.

*attulisset*, not *afferret*, because the reward was not to be bestowed until the service had been rendered.

*hoc—crederemus*, i. e. that to produce happiness, virtue does *not* stand in need of pleasures, &c.

VIII. 21. *habeo paullum, quod requiram*, "I have another little question to propose."

*sic*, sc. *sequatur*.

*Brutus*, see note to v. 1, 1.

*Aristus* of Ascalon, an Academic philosopher at Athens, brother of Antiochus. He was once the instructor and friend of Brutus and Cicero. Cf. note to iii. 25, 59.

*putat enim*, sc. *vitam beatam virtute confici*.

*Tu vero*, supply *age*, as below, 11, 33.

22. *sæpe*, while he was residing at Athens (B.C. 79).

*nuper*, B.C. 50, on his return from Cilicia.

*sapientem esse posse*. The acc. c. infin. after *ridebatur* (see above, 5, 12) is not inadmissible in the second sentence, where the writer has in his mind a *verbum sentiendi*. The same construction is allowed with *dici;* de Orat. ii. 72, 299 : *quidam doctus homo accessisse dicitur eique pollicitus esse—dixisse illum doctorem;* Cat. M. 18, 63 : *consurrexisse illi dicuntur—dixisse ex iis quendam.*

*scriptitavit*. This verb is especially used by Cicero in opposition to what is delivered by word of mouth (*dicere*).

*quæ genere—cernerentur*, "which might be determined by their intrinsic value."

*clauderet*, an obsolete expression for *claudicaret*. Cf. Brut. 59. 214.

23. *est ubi* (according to the analogy of *sunt qui*, *est ut*, and the like) = *interdum*, like the Greek ἔστιν ὅπου (οὗ) for ἐνίοτε. Plaut. Pseud. v. 2, 26 : *Erit ubi te ulciscar, si vivo.*

*huic—beatissimam?* The sense is : We shall be forced to allow (if we adopt the views of the Peripatetics) that such an one lacks many things necessary to the attainment, not only of the highest degree of happiness, but of any happiness at all.

IX. 24. *Hoc*, viz. that but little is wanted to make the above-mentioned person happy.

*Theophrastus*, see note to i. 19, 45.

*sustinere non potuit*, he could not (although a Peripatetic) resolve to maintain this. Cf. Acad. i. 9, 33, and de Fin. v. 5, 12.

*primum*, instead of *deinde;* the correspondent sentence is § 25, *Vexatur idem*, &c. See note to i. 13, 30.

*in eo libro*. He might have used *de* here instead of *in*. Cf. i. 21, 48, *gloriari;* ii. 21, 49, *lamentatur;* iii. 18, 39, *admiratio fiebat.*

*de beata vita*. According to Diog. L. V. 2, and 13, περὶ εὐτυχίας : v. 43, περὶ εὐδαιμονίας.

*in rotam*, "on the wheel" [of torture], called by the Greeks τροχός, and often mentioned by Aristophanes. After *in rotam* we find in many MSS. the words, *id est genus quoddam tormenti apud Græcos*, probably an ancient gloss.

*omnino*, "entirely" = expressly "in so many words." So Acad. ii. 3, 9: *Nam quod dicunt omnino, se credere ei, quem judicent fuisse sapientem, probarem, si id ipsum rudes et indocti judicare potuissent.*

25. *Possum*, more energetic than *possumne* would have been.

*in Callisthene suo*, see note to iii. 10, 21.

*Vitam*, &c. In the original ap. Plut. περὶ τύχης, p. 97: Τύχη τὰ θνητῶν πράγματ', οὐκ εὐβουλία.

26. *Socrates*, whose simple mode of life is familiar to us all.

*Antisthenes*, a disciple of Socrates, founder of the Cynic school.

*Negat*, &c. According to Diog. L. x. 140: Οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως· οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέως.

*fortunam—sapienti*, "that fortune has very little influence on the wise man." Diog. L. x. 144: βραχεῖα σοφῷ τύχη παρεμπίπτει.

*isne* = *nonne is*; see i. 27, 67, note to *potesne*.

27. *Metrodōrus*, see note to ii. 3, 8.

*Occupavi*, &c. According to Plut. περὶ εὐθυμίας, p. 176: Προκατείλημμαί σε, ὦ τύχη, καὶ πᾶσαν τὴν σὴν ἀφῄρημαι παρείσδυσιν.

*posses*, see i. 1, 1, note to *pertinerent*.

*Aristo Chius*, see ii. 6, 15.

*qui—condideris*, &c., see note to ii. 6, 17.

*spe*, viz. of its continuance.

*exspoliari potes*. We might with equal propriety read *exspoliare potest*, but the other reading has higher MS. authority.

X. 28. *quid dicam bonos* = *quid intelligam, quum bonos dico.*

29. *in his tot et tantis*. Cicero intentionally leaves out *malis*, because he, with the Stoics, does not regard these things as *mala*.

*præstare*, "to pledge oneself." So p. Flacco, 12, 18: (*Prædones*) *nullos fore, quis præstare poterat?* Cf. iii. 16, 34.

30. *communibus magistris*, e. g. Aristus and Antiochus, mentioned at 8, 24.

*Speusippus*. Plato's sister's son was his successor in the Academy, where he held the office of instructor for eight years (347—339). He was succeeded by Polemo, a native of Athens.

*titulus hic*, sc. *sapientis*.

31. *Qua gloria commotus*, "influenced by the desire of obtaining this honorable distinction." For *gloria* see note to ii. 20, 46; for *qua gloria* for *cujus rei gloria*, see i. 19, 45, at *hæc pulchritudo*.

*si dis placet*, ironical. He expresses his astonishment at Epicurus having said such a thing, "Who would have thought it?" So in Pis. 16, 38: *Appellatus est hic vulturius illius provinciæ* (*si diis placet*) *imperator.*

*si ipse se audiret*, "if he would listen to himself" = "would be consistent."

*Quam hoc suave est.* Cf. ii. 7, 17.

XI. 32. *de finibus*, lib. iv. c. 20.

33. *tabellis obsignatis*, "with the greatest accuracy," as if you were reading from sealed records (as was done in the courts of justice). Cf. p. Mur. 17, 35: *Pergitisne vos tamquam ex syngrapha agere cum populo?*

*isto modo*; so 8, 21, *Tu vero.*

*nos*, the later Academics. Cf. iv. 4, 7, and below, 29, 82, 83.

*sed*, supply *necesse fuisse* (*puto*).

34. *demus hoc—ut*—, see i. 32, 78, note to *illud non dant, ut* —.

*teneamus, ut*, see iii. 3, 5, note to *probari potest, ut.* We have the complete phrase at i. 42, 100: *Nos autem teneamus, ut nihil censeamus esse malum*, &c.

XII. *Zeno*, the Stoic, was a native of Citium in Cyprus, originally a Phœnician colony; hence he is sometimes called *Pœnulus.*

*verborum opifex.* De Fin. iii. 2, 5: *Zeno—non tam rerum inventor fuit quam verborum novorum.* Cf. above iv. 3, 6.

*insinuasse se.* Cicero also uses *insinuare* without *se*, in the same sense.

*in Gorgia, in 'the Gorgias'* (the dialogue so called). The inquirer is Polus.

*Archelaus*, son of Perdiccas II., King of Macedonia, 413—399 B.C., a great patron of Grecian literature.

35. *Haud scio*, not so decided a negation as *nescio*, something like our "I *hardly* know."

36. *In Epitaphio*, i. e. in Plato's Menexenus, which contains the famous funeral oration of Pericles over the Athenians who fell in the first year of the Peloponnesian war: ὅτῳ γὰρ ἀνδρὶ εἰς ἑαυτὸν ἀνήρτηται πάντα τὰ πρὸς εὐδαιμονίαν φέροντα—καὶ μὴ ἐν ἄλλοις ἀνθρώποις, ἐξ ὧν ἢ εὖ ἢ κακῶς πραξάντων πλανᾶσθαι ἠνάγκασται καὶ τὰ ἐκείνου, τούτῳ ἄριστα παρεσκεύασται ζῆν, κ.τ.λ.

*ex se ipso apta*, "in whom every thing depends on himself;" see note to iv. 17, 38. *Aptus* in this sense almost always has *ex.* See 21, 62, and 25, 70.

*nec suspensa*, &c. Cf. ad Fam. v. 13, 1: *non aliunde pendere nec extrinsecus aut bene aut male vivendi suspensas habere rationes.*

XIII. 37. *et arbores—et ea* ought, strictly speaking, to be in the gen., on account of *alia—alia;* but there are many instances of such little irregularities as the one now before us; e. g. de Nat. D. i. 31, 87: *Quinque stellæ, aliæ propius a terris, aliæ remotius, eadem spatia conficiunt.*

*fruges fundat*, "brings forth in abundance;" common in Cicero.

38. *vis ipsius naturæ*, "natural tendency."

*munus*, "its determined place."

*etsi*, see note to iv. 29, 63.

*habent comparationem*, in a passive sense, as at iv. 36, 77: *dubitationem habere.*

*decerptus ex mente divina.* Cat. M. 21, 78: *ex universa mente divina delibatos animos habemus*, the doctrine of the Stoics. This notion, however (of the emanation of the human soul from the universal soul of the universe), had been already borrowed by Plato from Pythagoras.

39. *ut ne* after *ita* is remarkable; the explanation is this: *si ita acies ejus curata est, ut cantum sit, ne cæcaretur.*

*quod est idem*, by way of variety, for *id est.*

XIV. 40. *Non sane*, "hardly," "*not quite*," "*not very*;" a milder form of negation, whereas *sane non* is a stronger.

*rudentibus apta*, "tied to a cable" (see iv. 17, 38, at *apte ferre*); it is found with the abl. (without *ex*) only in this place and de Leg. i. 21, 56: *vita apta virtute.*

*habendum in eo genere*, "to be classed among things of this sort."

*compleatur.* Kühner's conjecture for the reading of the MSS. (*complectitur*), cf. 16, 47: *sed his vitam beatam compleri negant.*

41. *atque munitum* is not an independent member of the series, but merely an appendage of *sæptum*; hence the conjunction. So Læl. 3, 12: *a patribus conscriptis, populo Romano, sociis et Latinis;* Orat. 11, 36: *horrida, inculta, abdita et opaca*, and in many other places. We have another instance of *et* before the last member of the sentence at iv. 7, 16.

*metu præditus.* Cf. p. Flacco, 3, 6, *levitate, egestate, perfidia, audacia;* p. Sulla 3, 7, *singulari immanitate et crudelitate;* de Inv. i. 47, 88, *vitio grandi præditus.* It is, however, more commonly applied to good qualities.

*qui parvo metu est.* The codd. have *qui parva metuit;* but Cicero would certainly never have expressed himself so incorrectly; for a man who has little fear (and that is undoubtedly the meaning of the passage) would not dread *parva*, but only *magna.* We have therefore made this alteration in the text. The older conjecture, *qui parum metuit*, is irreconcileable with Cicero's usual mode of expression; for *parum* in his writings is always = *non satis.*

*procul*, here in the sense of an adjective, a somewhat harsh construction.

42. *sibi* before *in se posita* is not a pleonasm, but is absolutely necessary to limit the signification of *omnia* (= *omnia sua*).

*An Lacedæmonii—; vir is?* Conclusio a minore ad majus. A similar construction with *an*, 32, 90; p. Arch. 12, 30. Cf. ii. 17, 39, at *ergo.* The anecdote itself is related, though in a somewhat different form, e. g. by Val. Max. vi. 4.

*insolenti alacritate*, instead of which we have, 15, 43, *lætitia gestiens.*

XV. 43. *perturbationes—perturbationis*, see note to iv. 31, 65.

*in bonorum errore*, "in erroneous notions of what is good;" consequently = *in bonis opinatis.* Cf. i. 13, 30, at *deorum opinio.*

44. *numerant*, "they reckon;" it occurs also not unfrequently with a singular object, e. g. p. Mur. 24, 49: *Sulpicium accusatorem suum numerabat, non competitorem.*

*abundantem*, see i. 38, 91, at *judicantem.*

45. *An dubitas quin.* Instead of concluding the sentence with *miser sit*, he begins it afresh with *dubitabisne eum miserum dicere*, for the sake of perspicuity.

*hebeti ingenio atque nullo.* Observe the augmentative force of *atque.* So de Leg. iii. 14, 32: *pauci atque admodum pauci;* Orat. 16, 52: *rem difficilem atque omnium difficillimam. Adeo* or *etiam* is often added.

*Videamus, ne,*—see note to i. 34, 83.

*beatum*, substant. = τὸ μακάριον, by way of variety for *beata vita.* So de Fin. v. 28, 84: *virtutem, in qua sit ipsum etiam beatum.* Cicero afterwards (de Nat. D. i. 34, 95) coined the words *beatitas* and *beatitudo.*

XVI. 46. *minima*, "things of very little account."

*candiduli dentes*, the diminutive is here used jestingly—"pretty little white teeth."

*Anticlēa* was the mother of Ulysses. Cicero has made a mistake: he meant to say Euryclēa, his nurse.

*Lenitudo*, &c. from the *Niptra* of Pacuvius. (See ii. 21, 48.)

*quid erit*, &c. The sense is: The wise man has nothing to distinguish him from the unwise.

*aut gravius aut grandius.* Paronomasia, as at 21, 62, *salvus—sanus.*

47. *At enim* (the same as ἀλλὰ γάρ): "but, it may be objected, the Stoics," &c.

*præcipua.* They called every thing, except moral good and evil, ἀδιάφορα (*media*, morally indifferent). These were divided into προηγμένα (*præcipua, præposita, producta*), natural, and ἀποπροηγμένα (*remota, rejecta, rejectanea*), unnatural. See de Fin. iii. c. 15 and 16.

*illi quidem*, the Stoics; *hi autem*, the Peripatetics.

48. *Etenim* (καὶ γάρ): "and with reason, for it has been sufficiently demonstrated."

*pro—fidem* sounds very solemn in our ears; but after all may have been merely a colloquial form, answering to our "in truth," "upon my word."

*alacritate* here in *malam partem* = ἡδονή (ap. Stoics), for which reason, in book 4, he used *exsultans,—nimia;* also *lætitia* alone, or *inanis—, insolens—, futilis alacritas.*

XVII. 49. *Et* = *atqui*, see note to iii. 4, 9.

*in aliqua vita*, "in some sorts of life."

*gloriandum.* So § 50, *beata vita glorianda. Gloriari* also occurs sometimes with an acc., but only before a pronoun. So Cato M. 10, 32: *Vellem equidem idem posse gloriari quod Cyrus;* ibid. 23, 82: *ut de me ipso aliquid glorier.* Cf. also iii. 17, 36: *quod utendum acceperis.*

*Consiliis*, &c. According to Pausanius Bœot. (who gives the epigram in full): Ἡμετέραις βουλαῖς Σπάρτη μὲν ἐκείρατο δόξαν.

*Africanus*, the elder. The distich is from Ennius.

*supra — paludes*, in answer to the question "where?" consequently an addition to *a sole exoriente. Mæotis*, gen. for *Mæotidis.*

*æquiperare*, sc. *me.* In the same way without an object Pacuv. ap. Non. p. 307: *si ita sunt promerita vestra, æquiperare ut queam.*

50. *contrariorum*, &c.

51. *quam vim habeat*, as at i. 22, 52, *hanc habet vim præceptum Apollinis.*

*libra illa Critolai.* Cf. de Fin. v. 30, 91: *Audebo igitur, quæ secundum naturam sint* (τὰ προηγμένα), *bona appellare—, virtutis autem amplitudinem quasi in altera libræ lance ponere. Terram, mihi crede, ea lanx et maria deprimet.* Critolaus, the Peripatetic philosopher, was a member of the embassy mentioned at iv. 3, 5.

*animi bona—corporis—externa.* See ad Her. iii. 6, 10.

*propendere*, "*to weigh more;*" "to outweigh the other." Cf. 31, 86.

*deprimat: elevet* would have been a better word. Cicero confounds two distinct metaphors.

XVIII. *aut—aut etiam.* So de Off. i. 9, 28: *Nam aut inimicitias—suscipere nolunt, aut etiam negligentia—impediuntur.*

*Xenocratem*, see note to i. 10, 20. He wrote (according to Diog. L. iv. 12) περὶ ἀρετῆς.

*exaggerantem = extollentem;* cf. 30, 85, and ii. 26, 64, *exaggeratio.*

52. *formido.* Observe the change to the nom. We must therefore supply *cadit* instead of *cadere necesse est.*

*Proinde,* a dissyllable. See Zumpt, § 11, and § 344. The verse is probably from the "Atreus" of Accius.

53. *Satis est enim. Autem* would be a better word.

*ut nihil pœniteat,* as 28, 81, *quod pœnitere possit.* See Zumpt, § 442.

*omnia profluenter,* &c., complete the sentence with *se habebunt* or *fient.*

*absolute = perfecte.* So de Fin. iii. 7, 26, *absolute vivere.*

*igitur,* see note to i. 6, 11.

XIX. 54. to cap. 24. Instances confirmatory of the assertion that vice makes men miserable, and virtue makes them happy.

*Similemne,* &c., an anacolūthon. The sentence should run thus: *Similemne putas C. Lælii unum consulatum fuisse quattuor Cinnæ consulatibus?* but, on account of the parenthesis, Cicero takes up the argument afresh with *Sed tamen.*

*C. Lælius Sapiens,* the intimate friend of the younger Africanus, was Consul with Q. Servilius Cæpio, B.C. 140.

*cum repulsa.* He had been an unsuccessful candidate the year before.

*malles te—consulem. Velle* and *malle* with a double acc., without the inf. *esse,* are by no means uncommon. So 23, 66: *qui se non hunc mathematicum malit quam illum tyrannum;* de Off. ii. 22, 78: *qui se populares volunt.*

*ut Cinnam quater.* L. Cornelius Cinna, consul B.C. 87, who was engaged, on the democratic side, in the bloody party struggles of that period, was banished from Rome by his aristocratic rival Cn. Octavius. Soon afterwards, however, he returned victorious (as the ally of Marius), and committed the most atrocious acts of robbery and murder. He usurped the consulate 86, 85, and 84; and, just before the return of Sulla from Asia, was murdered by his own soldiers.

55. *itaque—committam,* "and therefore I know whom I am trusting (i. e. on whose decision I am relying)." Cicero's young friend was of course, like himself, of the aristocratic party.

*collegæ sui, consulis.* Placed before the proper name, as being of more importance. So 32, 90, *Scythes Anacharsis.*

*Cn. Octavius.* His head was cut off by a cavalry officer, who stuck it on the rostrum.

*P. Crassus,* father of the triumvir. According to Orat. iii. (where a more detailed account is given of these executions), he died by his own hand.

*L. Julius Cæsar Strabo,* consul B.C. 90, brother of the C. Julius Strabo mentioned below.

*M. Antonius,* see note to ii. 24, 57. Plutarch, Appian, and Valer. Max. ascribe his death to Marius. Vellejus attributes it to both the conquerors. Cicero, however, evidently thinks that Cinna alone was to blame.

*quos ego audierim.* The subj., as at i. 16, 38, *quod litteris exstet.*

*specimen*, "exemplar," "ideal;" cf. i. 14, 32, *specimen naturæ.* So in Pis. 39, 95, Rutilius is called *specimen innocentiæ;* and in de Nat. D. iii. 32, 80. Q. Scævola, *temperantiæ prudentiæque specimen.*

56. *quum—communicavit.* Marius, then for the fifth time consul, united his forces to those of the proconsul, Q. Lutatius Catulus, and defeated the Cimbri, near Verona, B.C. 101.

*sed sæpe* is added, because *semel* might also be the antithesis to *numquam.*

*Moriatur!* According to Plut. Mar. 44, Catulus, who had been condemned to death by Marius, suffocated himself with the fumes of charcoal.

*accipere—injuriam.* Plat. Gorg. p. 290: Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.—According to Gell. xii. 9, Metellus Numidius said: *Probi injuriam facilius accipiunt, quam alteri tradunt.*

*sex—consulatus*, 107 and 104—100 B.C.

*obruere*, "to obscure, annihilate their glory." So p. Dei. 13, 37: *Ea quæ umquam vetustas obruet aut quæ tanta delebit oblivio?*

*extremum tempus ætatis.* He died the following year, during his seventh consulate.

XX. 57. *Dionysius*, the elder, from 405 to 367 B.C.

*quibus autem opibus*, see note to iv. 2, 5.

*de hoc homine—accepimus—ejus.* Cf. 22. 50: *de Africano vel jurare possum, illum—;* de Orat. ii. 1, 3: *de Antonio acceperamus, quem ad modum ille*, &c. Cf. Nep. de Reg. 2.

58. *alius alio modo.* Some people, for instance, said that he was the son of a donkey-driver.

*credebat*, without an object, = *fidem habebat*, the only case in which it occurs in Cicero (for in *mihi crede*, "believe me," there is always some assertion understood as the object). It is found, however, more than once in Sallust and Livy.

*ex familiis*, "from the servants' halls."

*nomen detraxerat.* He named them (according to Diod. vi. 14) new citizens, νεοπολῖται.

*ut tonstriculæ.* Female barbers are mentioned in other authors, e.g. Plaut. True. ii. 4, 51.

*ut—adurerent.* The same story is told de Off. ii. 7, 25; Val. Max. ix. 1, extr. 3, and elsewhere.

59. *duas uxores*, at the same time. According to Nepos, de Reg. 2, 3, he had altogether three wives. After the suicide of the first, he married in one day the two mentioned in the text. (Val. ix. 18, extr. 4.)

*civem suam*, sister of the celebrated Dion.

*Locrensem*, a native of Locri, in Lower Italy.

*cubiculari lecto.* We must here understand it to mean the pavilion in which the bed stood.

60. *tunicamque poneret*, see i. 11, 24, at *posui librum.*

*huic quidem certe. Quidem* emphasizes all that is understood by *huic: certe* confirms the fact.

*impotentium*, as at 7, 17.

61. *judicavit*, "has delivered his judgement on that point." Cf. de

Off. iii. 22, 86: *Quamquam id quidem* (sc. *nihil esse utile, quod honestum non esset*) *a Fabricio et a senatu nostro judicatum est.*

XXI. *Damocles.* Cf. Hor. Carm. iii. 1, 17, sq.: *Destrictus ensis cui super impia Cervice pendet, non Siculæ dapes Dulcem elaborabunt saporem,* &c.

*hominem* for *eum*; see note to i. 21, 49.

*pulcherrimo textili stragulo.* The adjectives have no *et* to connect them, because *textili stragulo* expresses as it were a single idea. Embroidered tapestry of this sort was generally called Phrygian. Cf. Virg. Æn. iii. 483.

*ministrare,* like *ministratores* afterwards, is the proper expression for "waiting at table." Cf. i. 26, 65.

62. *odores,* see note to iii. 18, 43.

*mensæ—exstruebantur. Exstr.* signifies both "to build" and "to build upon." In the last of these senses we often meet with *mensam exstruere* with and without *epulis* (*dapibus*). So Cat. M. 13, 44: *caret exstructis mensis.*

*defluebant* for *sensim delabebantur.* Liv. ii. 20: *moribundus* (*de equo*) *ad terram defluxit.*

*Satisne,* see i. 27, 67, at *potesne.*

*aliqui,* see at i. 11, 23.

*ne integrum quidem erat, ut—,* see Zumpt. Gr. § 623.

*salvus—sanus,* a paronomasia, like 16, 46, *aut gravius aut grandius.*

XXII. 63. *in Pythagoreis duobus,* Damon and Phintias. The story is told more at length by Aristoxenus ap. Iamblich. vit. Pyth. § 253, whose account shews that Cicero has confounded the elder with the younger Dionysius. Cic. de Off. iii. 10, 45, and Valer. M. iv. 7, extr. 1. Schiller, in his "Bürgschaft," follows a later authority, Hyginus, who calls them (Fab. 257) Mœrus and Selinuntius.

*Utinam—adscriberer!* He himself perceives that it is impossible; hence the subj. imperf.

*docto* is a particp., "carefully educated."

*Musicorum—perstudiosum,* &c. Another incomplete sentence, in consequence of parentheses. It ought to have concluded with *fuisse eum accepimus. Musicorum* is the neuter, as at i. 24, 57: *si geometrica didicisset.*

*poetam etiam tragicum.* Lucian. adv. Indoct. 15: λέγεται γὰρ καὶ Διονύσιον τραγῳδίαν ποιεῖν φαύλως πάνυ καὶ γελοίως, ὥστε τὸν Φιλόξενον πολλάκις δι' αὐτὴν ἐς τὰς λατομίας ἐμπεσεῖν, οὐ δυνάμενον κατέχειν τὸν γέλωτα. Cf. Diodor. xv. 6.

*neminem—poetam,* see Zumpt, § 676. [Pr. Intr. ii. Antibarb. p. 255.]

*cum Aquinio* (or *Aquino*), a very indifferent poet, whose name is also mentioned, as a by-word, by Catullus, 14, 18 (*Aquinos*).

*qui—videretur.* Arist. Ethic. ix. 7: ὑπεραγαπῶσιν οἱ ποιηταὶ τὰ οἰκεῖα πράγματα, στέργοντες ὥσπερ τέκνα.

XXIII. 64. *Archytæ,* see note to iv. 36, 78.

*humilem homunculum,* a hit at Archimēdes's humble origin and indigent circumstances. Sil. Ital. xiv. 342:

*Vir fuit Isthmiacis decus immortale colonis,*
*Ingenio facile ante omnes telluris alumnos,*
*Nudus opum, sed cui cœlum terræque paterent.*

*a pulvere et radio.* *Radius* was the stick with which the mathematicians used to draw their figures on a table strewed with sand (*pulvis*). Hence de Nat. D. ii. 18, 48: *numquam eruditum illum pulverem attigistis,* "you never taught mathematics."

*ego quæstor,* B.C. 76. He was not stationed in Syracuse itself, but in Lilybæum, with the Prætor Peducæus.

*sphæram—cum cylindro.* Archimēdes was the first who discovered the proposition which the cubic contents of these two bodies bear to one another.

65. *Agragianas,* an ἅπ. λεγ., probably = *Acragianas,* of "Ἀκράγας" = *Agrigentum;* consq. the Agrigentine gate at Syracuse (other commentators think that it is a corruption of *Achradinas*).

*animum adverti,* see iii. 20, 48, where the word is similarly divided.

*erant autem,* see note to i. 2, 3.

66. *ad adversam basim,* "to the face of the pedestal."

*Græciæ,* for *Magnæ Græciæ,* so p. Arch. 5, 10: *in Græcia homines—Rheginos aut Locrenses aut Neapolitanos aut Tarentinos.*

*unius acutissimi.* We have the same strengthening of the superlative in *unus suavissimus pastus.*

*ab homine Arpinate.* Arpinum, in Latium, was Cicero's birthplace.

*cum Musis,* &c. So *agrestiores Musæ* = *eloquentia* (Orat. 3, 12); *mansuetiores Musæ* = *philosophia* (ad Fam. i. 9, 23).

*qui—tyrannum.* For the double accus. see 19, 54, at *malles te—consulem.*

*rationibus agitandis exquirendisque,* "by working out calculations."

*in cæde et injuriis,* a zeugma (as at ii. 24, 57, with *missa*). Instead of *alebatur,* which is no longer admissible, we must supply *versabatur* or *delectabatur.*

67. *igitur,* as fifth word, see note to i. 14, 32, and 29, 71.

XXIV. 68. *quasi motentia,* "springs," "motives." For *quasi* see note to iii. 20, 47.

*nobis.* Concerning this dative see ii. 1, 2, at *mihi habita est.*

*parumper* = for a moment. The French, *un peu.* Læl. i. 5: *Tu velim a me animum parumper avertas.*

*mentibus—comitatur.* The only other places in which this construction with the dative occurs are below, at 35, 100, and de Rep. ii. 24, 44: *illi injusto domino—prospere fortuna comitata est.*

*triplex—fetus.* The sense is: He who possesses these virtues will become a perfect philosopher; one whose understanding comprehends all the branches of philosophy (physics, ethics, and dialectics).

*unus—alter—tertius,* see note to iii. 20, 47.

69. *curis,* like the Greek μελέτη, is not unfrequently used to express scientific investigations. He speaks of the gratification arising from the study of natural philosophy.

*ut,* "for instance."

*motus conversionesque.* Cf. i. 28, 68.

*cum—motu congruere,* "to move together with."

*septem alia,* the five planets with the sun and moon.

*rata—spatia.* *Ratus,* lit. "calculated," and therefore "unchangeably settled." (*ratio* is related to *reor.*)

*nimirum,* see note to i. 22, 52.

*sustineantur.* Observe that the tense of the subj. changes from a preterite to a present. Such a construction is by no means uncommon.

*qua gravitate* depends on *delata.*

XXV. 70. *exsistit—illa cognitio.* In § 70 and 71, he speaks of the pleasure which the study of moral philosophy is sure to produce. Cf. i. 22, 52.

*ex quo—compleatur.* The Latin writers are fond of letting the natural result appear as the object of the act; hence the subjunctive.

*illius æternitatis imitandi,* for *imitandæ;* see Zumpt, Gramm. § 661 and 660. This seems to be the only instance of a gen. gerund being joined to the gen. sing.

71. *citeriora = terrestria.* So de Leg. iii. 2, 4: *ut ad hæc citeriora veniam.*

*genera partesque,* see note to iii. 11, 24.

*extremum in bonis,* "the supreme good."

*quid in malis ultimum,* an abbreviation for *quid sit, quod natura spectet in malis ultimum.*

72. *perfecta concludit,* "states what is proved, in the form of a conclusion."

*disserendi ratio et scientia.* Dialectics or logic.

*digna sapientia,* a more elegant expression than *digna sapiente.*

*Transeat,* &c. The Stoical view in opposition to that of the Epicureans.

*quum contineri prudentia,* &c., "when he (the wise man) sees the welfare of his fellow citizens firmly established through his prudence, and by reason of his justice gains nothing for himself, and practically exercises the other virtues."

*in suam domum,* unusual. Plaut. Amph. i. 1, 253: *Cur non introeo in nostram domum?*

*tam variisque. Que* is appended to *variis,* because *tam variis* expresses a *single* idea. Cf. iv. 38, 83, *ea reque.*

*fortuna ipsa cedat.* So Parad. v. 1, 34: *cui quidem (sapienti) etiam, quæ vim habere maximam dicitur, fortuna ipsa cedit.*

XXVI. 73. *in viola—aut in rosa,* "when one reclines on a bed of roses." Hor. Carm. i. 5, 1: *Quis multa gracilis te puer in rosa—urget?* They also wore chaplets of roses on festive occasions, see iii. 18, 42. De Fin. ii. 20, 65: *potare in rosa* admits of both interpretations. The sense is: "Of course, for that they are so in prosperity none will dispute."

*An Epicuro,* &c. The antithesis to this should be *iis, qui nihil expetendum, quod honestate careat, existimant, non licebit?* but Cicero, after discussing at considerable length the views of Epicurus, states afresh, with *Sed quum is dicat,* &c.

*quia tantummodo,* "only because."

*ut habet se res,* "as the matter stands."

*quum præsertim,* "which is the more astonishing, since he —." So in Verr. ii. 2, 46 113: *ut ex oppido Thermis nullum signum—attingeres, quum præsertim multa essent præclara.*

*dolore definiat = doloris finibus (terminis) contineri velit.* Læl. 16, 58: *definit amicitiam paribus officiis ac voluntatibus.*

*honesta turpia.* For an explanation of this sort of asyndeton see

Zumpt, § 782. So i. 26, 64: *ut omnia, supera infera, prima ultima media, videremus;* and below, 39, 114: *bona mala, æqua iniqua,* &c.

*inanes sonos fundere,* see note to iii. 18, 42.

*lēve,* "smooth" = "agreeable."

*huic—ferarum,* an abbreviated expression for *huic, cujus judicium non multum differt a judicio ferarum.* Cf. i. 1, 2, *illa—sunt conferenda.*

74. *recordatione præteritarum voluptatum.* Cf. iii. 15, 33, and v. 31, 88. Cicero discusses this opinion more at length de Fin. ii. 3.

*Arpinati nostro,* sc. *fundo.* Arpinum was in the hilly country.

75. *iis, qui—existimant.* The Stoics, and many members of the new Academy.

*balbutire.* The Peripatetics and old Academics, although they held that happiness was only to be found in virtue, were yet of opinion that it might be increased by the union of virtue with external advantages.

*in Phalaridis taurum,* see ii. 7, 17. The sense is: They would be willing to allow that happiness depends exclusively on virtue, and also that it cannot be prejudiced by the most severe outward sufferings.

XXVII. 76. *laqueis,* "captious inferences." The Stoics denied that external and corporeal goods were any goods at all, and yet praised these things as *προηγμένα*; see 16, 47, at *præcipua.*

*sumenda,* a Stoical term. techn.; its opposite is *rejicienda.*

*ut, ea qui adeptus sit.* Cicero meant to have added *beatissimus dicendus sit,* but in his eagerness, of which the preceding words are an evidence, he changes to the interrogative form.

*Dolorem vero,* &c., an imaginary objection, which is overthrown in § 77 sqq.

*ardentes faces intentat.* Cf. ii. 25, 61.

77. *Pueri Spartiatæ.* Cf. ii. 14, 34.

*prius,* here and § 78 for *potius,* as at i. 8, 16.

*barbaria,* "land of the barbarians," common in Cicero.

*qui sapientes habentur,* called by the Greeks *γυμνοσοφισταί,* the Brachmins. Cf. Val. Max. iii. 3, ext. 6.

*Caucasi,* see note to ii. 22, 52.

78. *Mulieres vero,* for *Tum mulieres,* answering to *primum ei;* see i. 13, 30, at *primum.*

*illa victa* must be taken collectively.

*umbris* = *vita umbratili.*

*pravitatis erroribus,* "errours arising from their perversity."

*ibim—violent.* De Nat. D. i. 29, 82: *Ne fando quidem auditum est, crocodilum aut ibim aut felem violatum ab Ægyptio.* Cf. Herod. ii. 65 sq.

79. *montivagos,* an *ἅπ. λεγ.* in prose. The language of this passage is throughout poetical.

*ambitiosi* has a more restricted meaning than our "ambitious" (which is expressed by *laudis studiosi*); "those who are eager to obtain public employments and honorable positions (*honores*) in the state."

XXVIII. 80. *illuc, unde deflexit,* i. e. to the statement begun at

cap. 26, that no external violence is able to destroy the happiness of the wise man.

*consistet* is here the opposite to *prosecuta*, like *resistet* lower down. *Aut virtutibus* instead of *virtutibusque* would have been plainer, because the negation (*nec*) also belongs to *resistet*.

*ut ante dixi:* cap. 5, § 13.

*cohærere*, as at iii. 25, 61.

81. *quod pœnitere possit*, see note to 18, 53.

*nihil invitum, splendide—omnia.* The chiasmus strengthens the emphasis.

*admirari*, see note to v. 3, 8. Hor. Epist. i. 6, 1: *Nil admirari prope res est una, Numici, Solaque, quæ possit facere et servare beatum.*

82. *congruere naturæ.* Cf. de Fin. iii. 9. 31.

*officio—potestate*, abl. limitat. So in Cat. M. 16, 56, it is said that a country life is the happiest: *neque solum officio—sed et delectatione.*

*fortissime*, in a way becoming a *vir fortis.*

XXIX. *impetrarim libenter: ut* should have been followed by *id mihi demonstres, quem ad modum*, &c., or something of the sort; but, for the sake of perspicuity, Cicero begins afresh, *id velim audire.* There was a similar anacolūthon with *ut* at 27, 76.

*nisi molestum sit*, without *tibi;* see i. 11, 28, note to *videtur.*

*nulla vincula.* Cf. iv. 4, 7, and v. 11, 33.

*paullo ante*, 26, 75.

*contra istam sententiam*, against that which they have hitherto maintained as a fundamental principle; that the wise man, although always *beatus*, is not always *beatissimus.*

83. *nobis solis*, the followers of the new Academy.

*de finibus*, sc. *bonorum et malorum*, as at 30, 84.

*quod quidem*, &c. The boundary line between the antecedent and consequent is here obliterated; for *quod quidem*, &c. may, without altering the sense, be grammatically joined either to the preceding sentence, or to the succeeding *illud.*

*Carneadem*, see note to iii. 22, 54.

*sed is*, sc. *id egit studiosissime* ("with the greatest eagerness"), which may be easily collected from what follows.

*ut contra Stoicos*, "as against the Stoics." For *ut* see i. 8, 15, at *ut Siculi;* cf. also iv. 24, 53.

84. *ut* does not depend on *fieri;* but *ut—convenire* is an objective, and *si fieri posset* a secondary, proposition.

*decretum*, which properly signifies an ordinance of the state, was new to the Romans in the sense of δόγμα (a philosophical dogma); it is therefore preceded by *quasi.* Acad. ii. 9, 29: *quoniam id haberent Academici decretum* (*sentitis enim jam hoc me* δόγμα *dicere*) —.

XXX. *de finibus.* Cf. de Fin. ii. 6, 19; 11, 34—36; v. in.

*Hieronymus*, see note to ii. 6, 15.

*naturæ primis bonis*, Græcè τὰ πρῶτα κατὰ φύσιν. According to Cic. de Fin. v. 7, 18, Carneades understood this expression as comprehending life, health, strength, beauty, soundness of understanding; in a word, every thing coveted by human self-love and the instinct of self-preservation.

85. *Dinomachus et Callipho.* Very little is known about either of

these philosophers. In de Off. iii. 33, 119, Cicero says of them: *qui se dirempturos controversiam* (*Stoicorum et Epicureorum*) *putaverunt, si cum honestate voluptatem, tamquam cum homine pecudem, copulavissent.*

*Diodorus*, a disciple of Critolaus, about 120 B.C.

*Aristonis, Pyrrhonis*, see note to ii. 6, 15. According to Cic. Acad. ii. 42, 130, and de Leg. i. 21, 55, Aristo differed from Zeno in considering all the *ἀδιάφορα* as equally indifferent. Pyrrho thought that the wise man did not even notice the *ἀδιάφορα* (*ἀπάθεια*).

*Herilli*. A native of Carthage, and disciple of Zeno. De Fin. v. 25, 73: *Herillus scientiam* (*ἐπιστήμην*) *summum bonum esse defendit, nec rem ullam aliam per se expetendam.*

*evanuerunt*. De Off. i. 2, 6: *Aristonis, Pyrrhonis, Herilli jam pridem explosa sententia est.* These principles were afterwards revived, with certain modifications, in the Christian Church.

*obtinere*, see note to i. 12, 26.

*explicata* is an adjective, "clear:" so p. Planc. 2, 5, *caussa facilis atque explicata;* ad Att. ix. 7, 2: (*litteræ tuæ*) *quibus nihil potest esse explicatius, nihil perfectius. Distinctus* and its opposites (*confusus, contortus*, &c.) are employed in the same manner.

*præter Theophrastum*, for *excepto Theophrasto*, not usual in good prose. Cf. 9, 24, and 25.

*licet*, i. e. according to their principles.

*exaggerent*, see note to 18, 51.

*ex collatione*, "by comparison" (with virtue).

*conterere*, to tread as it were under foot; an elegant antithesis to *ad cœlum efferre.*

*Quamquam—sint*, "possibly," "perhaps;" hence the subjunctive.

XXXI. 86. *propendent*, "preponderate," cf. 17, 51.

87. *horum ratione*, according to the system of the Peripatetics.

*in taurum*, sc. *Phalaridis*. Cf. 26, 75.

*Xenocrate, Speusippo, Polemone.* These three belonged to the old Academy.

*longe ei retro ponenda* (= *postponenda*). Instead of the corrupt MS. reading, *longe et retro ponenda;* or perhaps it might be better to cancel *et* altogether instead of substituting any other word for it.

*habere se angustius*, "to be in a greater dilemma;" *enatant*, "flounder through." The only instance in which the word is used metaphorically.

*desertum*, because none of the later Acad. adopted his views respecting the *summum bonum.*

*eorum bonorum* (according to Non. and the MSS.), of "such goods as these," viz. those goods, the possession of which constitutes true happiness, and which are closely connected with *honestas.* The antithesis is *ea quæ bona—videantur.* Bentley's conjectural emendation of *verorum b.* is unnecessary, Cicero having previously spoken only of true goods, which are sufficiently indicated by *eorum bonorum.*

88. *Quis enim*, sc. *ex his philosophis.*

*si placet*, s. i. 11, 23, note to *si videtur.*

*voluptarium.* Cf. ii. 7, 18, also de Fin. v. 25, 74, where he calls the Ep. *voluptarios.*

*beatum appellat*, in the letter to Hermarchus, translated by Cicero (de Fin. ii. 30).

*memoria* is the bare reminiscence of the past, in so far as that reminiscence is the work of *mens et cogitatio; recordatio* (getting by heart) is the recalling it to the recollection, *cum animo et affectu*. Cf. 26, 74.

*confutat*, properly expresses the composing of troubled waters. Cf. de Part. Orat. 38, 134: *audaciam alicujus confutare.*

*ita sentit, ut—putet*, a common pleonasm in Cicero; see Zumpt, § 749, and 750. So below, 33, 95: *sic præcipit, ut—putet.*

*sensu careat* here, in the passive sense, = *non sentiatur*. Unusual.

*certa*, "definite principles."

*consolatur*. *Consolari aliquam rem*, for *aliquem de aliqua re*, conseq. = *lenire*; which is not not unusual in Cicero. We have for instance, *dolorem, incommodum, desiderium, brevitatem vitæ, cæstatem lenire.*

89. *isti grandiloqui*, the Stoics.

*Quis*, sc. *ex vulgo*. *Neque—philosophorum* is intended as a confirmation of the preceding idea.

XXXII. *de tenui victu*, i. e. in favour of it. Cf. iii. 12, 49.

90. *Scythes Anacharsis*, as 19, 55, *consulis Octavii*. Anacharsis, brother of a Scythian king in the time of Solon, was induced, by his love of Greek literature, to visit Greece. The letter quoted by Cicero is undoubtedly spurious.

*facere* for *pro nihilo pecuniam ducere*. *Facere* (and the Greek ποιεῖν, δρᾶν) is sometimes used like our "do," to represent a verb which has gone before. So de Off. i. 1, 4: *Demosthenem, si illa—pronuntiare voluisset, ornate splendideque facere potuisse.* Cf. also above, iv. 14, 31.

*Scythicum tegimen*. Justin, ii. 2: (*Scythæ*) *pellibus ferinis aut murinis utuntur.*

*ad quietum me*. In the original, ὡς οὖν ἄγοντός μου σχολήν, ὧν οἱ πλεῖστοι ἕνεκεν ἀσχολοῦνται, παραγένου πρός με, εἴ τινα χρείαν ἔχεις.

*quibus es delectatus*, in Greek, οἷς ἐντρυφᾶτε.

91. *Xenocrates*, see note to i. 10, 20.

*Athenis præsertim*. Athens was a poor city in comparison with the colonies of Asia Minor and Magna Græcia.

*tantum, quod* (= *ut id*) is here restrictive, as in de Leg. ii. 3, 6: *tantum complectitur, quod satis sit modicæ palæstræ, loci*; elsewhere it is augmentative, c. g. p. Sull. 2, 7: *tantum illud esse maleficium, quod—aperiri deberet.*

*tristiores*, "rather annoyed;" see note to ii. 8, 20.

92. *ut Cynicus*, as at i. 8, 15, *ut Siculi*. The same anecdote is also related by Plut. Alex. 14. On hearing this speech of Diogenes, the king remarked: εἰ μὴ Ἀλέξανδρος ἤμην, Διογένης ἂν ἤμην.

XXXIII. 93. *vides*, "you know;" see note to iii. 25, 59.

*diviserit*. Diog. L. x. 127: τῶν ἐπιθυμιῶν αἱ μέν εἰσι φυσικαί, αἱ δὲ κεναί, καὶ τῶν φυσικῶν αἱ μὲν ἀναγκαῖαι, αἱ δὲ φυσικαὶ μόνον· τῶν δὲ ἀναγκαίων αἱ μὲν πρὸς εὐδαιμονίαν εἰσὶν ἀναγκαῖαι, αἱ δὲ πρὸς τὴν τοῦ σώματος ἀοχλησίαν, αἱ δὲ πρὸς αὐτὸ τὸ ζῆν. Cf. also de Fin. i. 13, 45, and ii. 9, 26.

94. *quærunt tamen copiam.* The sense is: They do not think that individual pleasures, even of the first and second class (*quarum genera non contemnunt*), are worthy any great exertions; but, when they are to be obtained without much labour (and are harmless), then they endeavour to procure them.

*multa—oratio.* So de Orat. ii. 53, 214: *multa et varia et copiosa oratio.*

*faciles—esse,* "are easy of attainment."

*genere,* family; *locus et ordo,* rank and station.

*omninoque,* &c. Diog. L. x. 118: Συνουσία δὲ ὤνησε μὲν οὐδέποτε, ἀγαπητὸν δέ, εἰ μὴ καὶ ἔβλαψεν.

95. *referri tamen.* We have a similar instance of *tamen* at the end of the sentence, at i. 12, 27.

96. *tam diu, dum* for —*quam,* not uncommon in Cicero.

*sentiret.* The alteration of *sentiret* into *sentiat* (and afterwards *jungeretur* into *jungetur*) is a mistake; for such a present as *præcipit* is considered by Latin writers as a præsens histor., which may be followed by any of the conjunctives. So above, iii. 15, 32: *Epicurus censet—arbitrentur—exspectata sint—inveterarerint—venisset—cogitavisset—futurum sit.* De Nat. D. i. 15, 40: *Chrysippus disputat, æthera esse eum, quem homines Jovem appellarent.*

*memoria jungeretur.* We find elsewhere only the participles *junctus* and *conjunctus* joined to an abl. without *cum;* see Zumpt, § 474.

XXXIV. 97. *desideriis—ista condiri.* So de Fin. ii. 28, 90: *Socratem audio dicentem, cibi condimentum esse famem, potionis sitim.*

*Darius,* probably *Codomannus.*

*Ptolemæus,* probably Pt. i. Lagi f.

*cibarius panis.* Isid. Orig. xx. 2: *Panis cibarius est, qui ad cibum servis datur, nec delicatus.* Cels. ii. 29: (*panis*) *cibarius vel hordeaceus.*

*Socratem.* Athen. iv. p. 157: Σωκράτης δὲ καὶ πολλάκις κατελαμβάνετο διαπεριπατῶν ἑσπέρας βαθείας πρὸ τῆς οἰκίας, καὶ πρὸς τοὺς πυνθανομένους· Τί τηνικάδε; ἔλεγεν ὄψον συνάγειν πρὸς τὸ δεῖπνον.

*opsonare* (from ὀψωνέω), "to make hunger serve for a sauce."

98. *in philitiis* = *in phiditiis.* Also in Greek, φιλίτια, φιδίτια, and φειδίτια. Cf. Plut. Lyc. 12.

*Dionysius,* the elder (cf. c. 20—22).

*jure illo nigro,* ζωμῷ Λακωνικῷ, ζωμῷ μέλανι.

*cursus ab Eurota* (in all the MSS.). It would seem, therefore, that the starting place was from the Eurotas, on the banks of which the spectators sat (*C. ad Eurotam* is merely a conjecture).

*ex bestiis,* for *ex bestiarum* (*more*); cf. i. 1, 2, *illa cum Græcia sunt conferenda.*

*ut quicquid objectum est,* for *ut aliquid objectum est, quicquid est;* see note to iv. 19, 44.

99. *a Xenophonte:* Cyrop. i. 2, 8.

*nasturtium,* Græcè, κάρδαμον, three-leaved cress.

*copia facili,* "the facility with which they are obtained;" at 33, 94 we have *copia* alone.

*siccitatem* expresses a healthy condition of the human body, i opposition to rheums, catarrhs, &c. Cf. Cat. M. 10, 34.

100. *tamquam opimos boves.* The ancients were rather coarser in such comparisons than we are.

XXXV. *Timotheum.* For this anecdote cf. Athen. x. p. 419, and Ælian. ii. 18.

*principem*, see note to i. 15, 34.

*epistola Platonis*, concerning the assassination of Dion (B.C. 353), the seventh of the spurious Platonic epistles; in other respects it is well deserving of the epithet *præclara*. The prepositions *ad* and *a* are added to *epistola* and *litteræ*, without any verbal form. Cf. i. 22, 51, at *sine*.

*Quo quum venissem.* He is speaking of his first visit to Sicily; see note to iv. 19, 44.

*Italicarum Syracusiarumque mensarum.* Italian and Syracusan tables were proverbial in Greece, in the same way as the term Sybarite is still used to express an effeminate person. Aristoph. ap. Athen. xii. 6: Συρακοσίων τραπέζας Συβαρίτιδάς τ' εὐωχίας. The form *Syracusius* (an imitation of the Greek) is used by Cicero only here and de Off. i. 44, 154: *Syracusium Dionem.* In the poets we often meet with *Syracŏsius.*

*bis in die*, see Zumpt, Gr. § 479.

*comitantur huic vitæ* (Plato, ξυνέπεται τῷ βίῳ), see note to 24, 68.

101. *temperari*, "to be organized." Cf. i. 10, 21, *temperatio.*

*Syriæ*, for *Assyriæ*, not unusual in Greek as well as Latin writers. Herod. vii. 63: οὗτοι δὲ (οἱ Ἀσσύριοι) ὑπὸ μὲν Ἑλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν βαρβάρων Ἀσσύριοι ἐκλήθησαν. So Strab. xvi. 1, repeatedly. Cic. de Fin. ii. 32, 106. Suet. Cæs. 22.

*Hæc habeo*, &c. Strabo, xiv. 5, gives us at full length the Greek imitation of this epigram, of which Cicero has translated two verses:

> Εὖ εἰδώς, ὅτι θνητὸς ἔφυς, σὸν θυμὸν ἄεξε
> Τερπόμενος θαλίῃσι· θανόντι τοι οὔ τις ὄνησις.
> Καὶ γὰρ ἐγὼ σποδός εἰμι, Νίνου μεγάλης βασιλεύσας.
> Ταῦτ' ἔχω, ὅσσ' ἔφαγον καὶ ἐφύβρισα, καὶ μετ' ἔρωτος
> Τέρπν' ἔπαθον· τὰ δὲ πολλὰ καὶ ὄλβια πάντα λέλειπται.
> Ἦδε σοφὴ βιότοιο παραίνεσις ἀνθρώποισιν.

We have also some notices of Aristotle on the subject, but not directly from the author. Cf. de Fin. ii. 32, 106.

102. *paupertas* = πενία: "narrow circumstances."

*Signis—ludis* is the dat. in answer to the principal question, *Cur* (= *cui rei, quam ad rem*, "to what purpose") *ig. div. desiderentur?* It would be inconsistent with the ironical character imparted to the sentence by *credo*, if we made *signis—ludis* the abl. governed by *fruuntur.*

*pungit aliquid.* Most of the treasures of art in the houses of the Roman nobles were openly stolen, or pilfered, from Greek temples. Cf. in Verr. lib. iv.

*Dies deficiat*, &c. So de Nat. D. iii. 32, 81: *Dies deficiat, si velim numerare, quibus bonis male evenerit, quibus improbis optime*, and often.

XXXVI. 103. *popularis offensio* = § 166, *offensa populi voluntas*, "unpopularity," the opposite to *gratia* (*aura*) *popularis, commendatio in vulgus.*

*Vide, ne* —, see note to i. 34, 83.

*hæc—gloria*, a fact of which they both had daily experience.

*sane*, before an adj. and verb has an intensive, and after them rather a concessive force; consequently it is often used to qualify an expression, "certainly, no doubt."

*noster*, "my brother orator."

*Demosthenes.* This trait is also mentioned by Æl. ix. 17, who considers it an indication of κουφότης. Plin., on the contrary, tells us (Epist. ix. 23): *Demosthenes jure lætatus est, quod illum anus Attica ita noscitavit:* Οὗτός ἐστι Δημοσθένης.

*videlicet*, see note to i. 21, 48.

*non multum ipse secum.* An inconsiderate remark (D. had been a disciple of Plato's).

104. *Democritus.* Diog. L. ix. 36: ἦλθον γὰρ—εἰς Ἀθήνας, καὶ οὔτις με ἔγνωκεν. Val. M. viii. 7, ext. 4: (*Democritus*) *Athenis compluribus annis moratus—ignotus illi urbi vixit, quod ipse in quodam volumine testatur.* Others have doubted whether he ever was at Athens at all; see Diog. L. ix. 37.

*gloria*, "ambition;" see note to ii. 20, 46.

*multo arte majore.* Two words, which grammatically belong to one another, are rendered more prominent by the intervention of an unaccented one. Cat. M. 15, 53: *fit multo terra fecundior.*

*An quicquam stultius*, &c. We find similar opinions expressed by Socrates, in Xen. Mem. iii. 8, 6, and Diog. L. ii. 34.

*aliquid—esse*, see note to i. 20, 45.

*ambitiones levitatesque*, "canvassing with all its attendant humbug."

*nos autem*, &c. Characteristic of Cicero's present frame of mind.

105. *Est*, with the acc. c. infin., is not unfrequently used by Cicero for quotations, e. g. de Off. i. 19, 64: *apud Platonem est, omnem morem Lacedæmoniorum inflammatum esse cupiditate vincendi.*—We might dispense with *ait;* but such repetitions often occur in Cicero's writings.

*Heraclitus*, of Ephesus, about B.C. 500, generally called by later writers, ὁ σκοτεινός (*tenebricosus*), wrote a philosophical work in prose, περὶ φύσεως, in which he asserted that fire was the principle of life and thought.—In politics he was a decided aristocrat (Diog. L. ix. 6, ὀχλολοίδορος).

*Hermodorus.* There is a tradition that H. came to Italy and gave the Romans the first idea of the laws of the twelve tables.

*Nemo de nobis*, &c. According to Diog. L. ix. 2: Ἡμέων μηδὲ εἷς ὀνήϊστος ἔστω· εἰ δέ τις τοιοῦτος, ἄλλῃ τε καὶ μετ' ἄλλων.

*unus*, see note to ii. 18, 43.

*exsuperantiam*, ἅπ. λεγ. by Cicero, and generally before Gellius.

*Aristides.* Cf. Nep. Arist. i.

*Græcorum—nostra*, sc. *exempla.*

*contrahunt*, prop. "to conclude an agreement with any one;" hence used generally to express dealings with any one. So de Off. i. 2, 4: *neque si tecum agas quid neque si cum altero contrahas.*

XXXVII. 106. *credo*, ironical, see 35, 102.

*alienam et offensam pop. voluntatem* = *popularem offensionem* (36, 103).

*quam sit ea contemnenda*, see note to ii. 4, 10.

107. *rerum naturam*, "the real state of the case." The conj. *rei naturam* is unnecessary.

*Xenocrates* was a native of Chalcedon, see i. 10, 20. Crantor of Soli, see i. 48, 115.

*Arcesilas* (or *Arcesilaus*) was a native of Pitane in Æolis (278). He founded the second or middle Academy, which maintained that the human understanding could only attain to probability.

*Aristoteles* of Stagira, see i. 4, 7. Theophrastus of Ercsus in Lesbos, see i. 19, 45.

*Zeno*, the Stoic philosopher, was a native of Citium (i. 9, 19); Cleanthes of Assus in Troas (ii. 25, 60); Chrysippus of Soli in Cilicia (i. 45, 108); Antipater (disciple of Diogenes Babylonius, and master of Panætius) of Tarsus.

*Carneades*, a native of Cyrene (iii. 22, 54); Panætius of Rhodes (i. 18, 42); Clitomachus of Carthage (iii. 22, 54); Philo of Larissa (ii. 3, 9); Antiochus of Ascalon (iii. 25, 59); Posidonius of Apamea in Syria (ii. 25, 61).

*At enim—sapientem?* in the best MSS. Others have, *At enim non sine ign. aff. poterit sapientem?* As none of them, however, notice a hiatus, which is sufficiently obvious, we must conclude that they are all copies of one older and imperfect MS. Originally the passage may have run thus: *At enim sine ignominia.—Num umquam poterit ignominia afficere sapientem?* where the eye of the transcriber might easily have passed over the second *ignominia*. Perhaps the words were simply, *At enim sine ignominia.—Ignominia afficere poterit sapientem?*

108. *quæ sequuntur in vita*, "all their pursuits;" consq. *sequuntur* here, as in many other passages, = *expetunt*.

*queant*, see note to ii. 27, 65. Cf. below, 41, 85: *quas ferre nequeas*.

*Patria*, &c. probably from the Teucer of Pacuvius. Teucer, in consequence of his father's severity, see note to iii. 13, 28, emigrated to Cyprus, where he founded the city of Salamis. Cf. Hor. Carm. i. 7. Arist. Plut. 1151: *πατρὶς γάρ ἐστι πᾶσ', ἵν' ἂν πράττῃ τις εὖ.*

*Mundanum*, "a Cosmopolite," a new word coined by Cicero. This apophthegm is often quoted, e. g. Plut. *περὶ φυγῆς*, p. 600: *Ὁ δὲ Σωκράτης βέλτιον, οὐκ Ἀθηναῖος οὐδὲ Ἕλλην, ἀλλὰ κόσμιος εἶναι φήσας*: by others it is attributed to other philosophers.

*T. Albucius*, who, whilst yet a youth, had become *pæne Græcus* and *perfectus Epicureus* at Athens, was (Brut. 35, 131) charged with extortion by C. Julius Cæsar Strabo (see 19, 55), after his prætorship in Sardinia, B.C. 103, and after his condemnation went into exile at Athens. Cf. de Fin. i. 3.

*Epicuri legibus*. According to his notion the wise man ought to take no part in public affairs. *Λάθε βιώσας!* was his motto.

109. *Qui enim*, &c. has reference to *Patria est, ubicunque est bene.*

*in patria*. Epicurus, according to the generally-received tradition, was a native of the Demos of Gargettos.

*Metrodorus* no doubt means here the philosopher of that name, who was generally known as "the Lampsacene," although he was in reality a native of Athens. The comparison therefore does not hold good.

*Plato* and *Polemo* (see v. 10, 30) were natives of Athens. *Xenocrates* and *Arcesilas*, on the contrary, were foreigners who had settled there (see § 107).

*vincebat—quo esset beatior* = *vincebat beata vita.*

*Damaratus* (the Doric form, according to the best MSS. for *Demaratus*). The story is told at length by Liv. i. 34; Dion. Hal. iii. 46.

*tyrannum Cypselum*, 658—628 B.C.

XXXVIII. 110. *traductis animis*, &c., according to the Epicurean system. See iii. 15—17.

111. *in oculis tale nihil fit*, change from the orat. obliq. to the recta; see note to iv. 10, 24.

*animus accipit.* Epicharmus: Νοῦς ὁρῇ καὶ νοῦς ἀκούει, τἄλλα κωφὰ καὶ τυφλά.

*non ferme*, "not easily." So de Rep. i. 45: *Hoc non ferme sine magnis principum vitiis evenit.* Cicero more frequently uses *non fere*, e. g. i. 17, 38; ii. 3, 8.

*adhibet oculos advocatos*, as at iv. 23, 52: *desiderat advocatam iracundiam.*

112. *Antipater*, according to Diog. L. ii. 86, was a disciple of Aristippus himself, above 360 B.C.

*Quid agitis?* "What are you thinking of?"

*Appius*, see note to iv. 2, 4. Cf. Cat. M. 6, 16, and 11, 37.

*C. Livius Drusus.* A jurist and orator, brother of the tribune of the people, M. Livius Drusus (the successful opponent of C. Sempronius Gracchus, B.C. 122). Val. M. viii. 7, 4: *Consimilis perseverantiæ Livius Drusus, qui ætatis viribus et acie oculorum defectus jus civile populo benignissime interpretatus est, utilissimaque discere id cupientibus monumenta composuit. Nam ut senem illum natura, cæcum fortuna facere potuit, ita neutra interpellare valuit, ne non animo et videret et vigeret.* Cf. Cic. Brut. 28, 109.

*Pueris nobis.* Cicero was born in 106 B.C.

*Cn. Aufidius.* De Fin. v. 19, 54, where Piso says: *Equidem e Cn. Aufidio prætorio, erudito homine, oculis capto, sæpe audiebam, quum se lucis magis quam utilitatis desiderio moveri diceret.*

*Græcam historiam*, "a (Roman) history written in Greek."

*videbat in litteris.* So de Imp. Pomp. 22, 63: *in rep. plus videre;* Phil. ii. 15, 39: *quum me vidisse plus fateretur, se speravisse meliora.* Observe here the elegant oxymoron: "He—the blind man—had a quick eye for scientific matters." Cf. Soph. Œd. Tyr. 388, where it is said of Tiresias: ὅστις ἐν τοῖς κέρδεσι Μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.

XXXIX. 113. *Diodotus* was at one time Cicero's instructor, especially in dialectics: he died in his patron's house, in the year 59. See Brut. 90, 309; Acad. ii. 36, 115. It frequently happened that learned Greeks (even those who were in easy circumstances, like D., see ad Att. ii. 20, 6) established themselves in Roman families, as instructors of the children, and for the sake of enjoying the pleasures of literary society.

*quod credibile vix esset*, sc. *nisi ipse vidissem.*

*Pythagoreorum more.* Cf. i. 2, 4; iv. 2, 3, 4.

*legerentur* = *recitarentur.* Quintilian and Suet. use *prælegere.*

*geometricæ munus tuebatur.* Cf. i. 45, 109: *virtutis functus est munere.*

*Asclepiades* of Phlius, the friend and disciple of Menedemus of Eretria, about B.C. 300. Cic. Acad. ii. 42, 129: *A Menedemo autem, quod is Eretria fuit, Eretriaci appellati, quorum omne bonum in mente positum ac mentis acie, qua verum cerneretur.* Cf. de Orat. iii. 17, 62.

*puero—uno—comitatior. Comitatus* is not unfrequently used by Cicero in a passive sense. The custom of rich men being followed by a numerous body of friends and parasites, gave rise to the joke of Asclepiades, that his blindness had given him another attendant (he had none before), viz. a boy to lead him about.

*si liceat*, sc. *parasitari.* Cicero mentions this, that he may not lower the numerous class of poor Greek scholars too much in the eyes of the rich Romans.

*subsidia valetudinum*, "remedies in case of sickness." Tac. Ann. vi. 50: *medicus—regere valetudines principis solitus.*

114. *Democritus*, see i. 11, 22; de Fin. v. 29, 87: *Democritus (vere falsone, non quæremus) dicitur se oculis privasse.* The ancients had already begun to question the authenticity of this story, which no doubt was a mere invention.

*scilicet*, when followed by an adversative particle, has a concessive sense, like our "to be sure." So de Fin. v. 1, 3: *Me species quædam commovit, inanis scilicet, sed commovit tamen.*

*magna parva*, "important and unimportant." For the asyndeton see note to 26, 73.

*adspectu oculorum*, gen. subj., seems to have been used by no other author except Ennius (Acad. ii. 17, 52).

*ille—peregrinabatur*, sc. *animo.* His numerous writings embraced all the scientific subjects of those days.

*Homerum cæcum fuisse.* Cicero purposely avoids the question of the truth or falsehood of this tradition.

*ejus picturam, non poesin*, is explained by what follows. So H. in Athen. iv. 182, is compared to an ἀγαθὸς ζωγράφος, and called by Lucian. Imag. ii. p. 6, ὁ ἄριστος τῶν γραφέων.

*aut cuiquam docto*, "or generally;" see note to i. 30, 74.

115. *Anaxagoras* of Clazomenæ (i. 43, 104) gave up his patrimony to his relations and went to Athens, where he lived until his banishment. He died at Lampsacus.

*Democritus*, see note to i. 11, 22, and iv. 19, 44.

*Polyphemum.* The words which Cicero puts into the mouth of the Cyclops are not really in Homer: perhaps he had read them in some other poet.

*ejusque laudare fortunas.* The infin. after *facere*, instead of the partcp. (see iv. 16, 35, at *impendere*), is the more remarkable, because it is preceded by *colloquentem.* For the plural *fortunas*, instead of the singular, cf. p. Sulla 23, 66: *Et secundas fortunas amittere coactus est et in adversis sine ullo remedio permanere;* Cæsar B. Gall. v. 3: *se suas civitatisque fortunas ejus fidei permissurum.*

XL. 116. *surdaster*, "deafish," ἅπ. λεγ. in any Latin writer.

*M. Licinius Crassus*, the rich triumvir, was considered avaricious as well as stupid.

*male audiebat* as opposed to *surdaster* affords an elegant jeu 'de mots;' for *male audire* is = κακῶς ἀκούειν, to have a bad name. Transl.: "that he heard no good of himself."

*Epicurei* before *nostri* is in all the MSS. Strictly speaking *Nostri* would have been sufficient (as opposed to *Græci*); but by the addition of this word Cicero at the same time gives a side cut to the fashionable philosophers of his time, by making them the representatives of a defective system of education. This explanation, however, seems far-fetched, and therefore Davis's conjecture, *Operarii nostri*, deserves attention.

*nec Græci Latine*, supply *sciunt*, from the preceding word, *nesciunt*, as Acad. ii. 47, 146: *Ita tu nunc, Catule, lucere nescis, nec tu, Hortensi, in tua villa nos esse.* Cf. Zumpt, § 774, and Seyffert ad Læl. S. 371, sq.

*omnesque id nos.* Anacolūthon. Cicero at first intended that only *sumus* should follow, but afterwards added *surdi profecto sumus* as an explanation of *id.*

117. *paullo ante*, 38, 111.

*secum loqui*, as at 36, 103.

*primum.* The corresponding word here is *sin forte.* Cf. note to i. 13, 30.

*Portus præsto est.* Cf. i. 30, 74.

*ibidem*, "when our sufferings are most severe."

*nihil sentiendi receptaculum*, "affords us the relief of eternal unconsciousness." Cf. i. 43, 102, *de nihil sentiendo.*

*Theodorus*, see note to i. 43, 103.

*vero*, "upon my word," ironical.

*cantharidis vim.* Κανθαρίς, a venomous beetle, "Spanish fly," often used as poison by the ancients. Thence ad Fam. ix. 21, 3: *cantharidas sumpisse dicitur.*

118. *Persi*, instead of *Perseo.* With the exception of this form Cicero always makes this name *Perses* (1 decl.); cf. iii. 22, 53.

*In tua—potestate est*, i. e. "you can escape it, if you please, by killing yourself."

*haud sane*, see note to 36, 103, *periculum est = timendum est.*

XLI. *obtinetur*, not *obtinet*, as Orelli and Tregder would read on the authority of two MSS.; for *obtinere* is never used by Cicero as an intransitive verb. Cf. i. 12, 26.

*aut bibat aut abeat.* Græcè, ἢ πῖθι ἢ ἄπιθι, like the German, "sauf oder lauf!"

*inquit*, "it is said." Fr. "on dit," without a subject. So de Leg. ii. 24, 60: *Cetera funebria, quibus luctus augetur, duodecim sustulerunt. Homini, inquit, mortuo ne ossa legito, quo post funus faciat;* cf. p. Cluent. 34, 92.

*violentiam vinolentorum.* Cf. iii. 27, 64, *verbis—verberibus.*

*nequeas*, see note to ii. 27, 65, and above 37, 108, *queant.*

*Hieronymus*, see note to ii. 6, 18.

119. *Quod si his philosophis.* A very remarkable anacolūthon. The sentence should have been continued thus: *tamen licet, semper beatum censere esse sapientem;* instead of which the meaning is conveyed in the parenthesis, to which the concluding words are appended.

*sententia est, ut virtus—valeat*, see iv. 21, 47, at *ita definit, ut—sit.* Cicero afterwards uses the phrase *omneque—esse dicant* (not *omneque —sit*), to make the antithesis to *quod nos dicamus* more striking.

*quid—faciendum, vides.* The vulg. reading is *quid—faciendum putes?* which Tregder, on account of the difficulty occasioned by the subj., changes into the indic. The best MSS., however, read *vides*, which has been received into the text by Klotz and Kühner, but seems hardly reconcileable with their own interpunction (*quid—faciendum vides?* It should have been *videtur*). We therefore, with Moser, take *vides* affirmatively, and complete the sentence by adding *sit* to *faciendum.* The ellipsis of the verb *esse* also occurs elsewhere in relative sentences, e. g. Orat. 12, 39: *quorum satis arguta multa;* de Fin. v. 3, 7: *quorum princeps Aristoteles;* Brut. 83, 286: *quorum Charisius multarum orationum.*

*alii*, the Peripat. and Academ.; *alii autem*, the Stoics.

120. *honorarius arbiter.* An arbitrator chosen by the parties themselves (in opposition to the one assigned them by the prætor); hence he was also called *disceptator domesticus.*

*Carneades*, see iii. 22, 54.

*commoda* = *præcipua*, see 16, 47.

*hunc locum*, "this point" (with reference to the chief good).

*ceterarum disciplinarum philosophi*, all except the Stoics and Peripatetics, who agreed with one another in all essential particulars.

121. *eundum.* From Tusculanum back to Rome.

*ubi*, "how."

*cuicuimodi*, see note to iii. 34, 83.

*alteros.* He had already dedicated to him his five books de Fin. Bon et Mal.

*ad philosophiæ scriptiones*, "to engage in philosophical writing." Most of the MSS. have *ad philosophicas scr.*, which is quite unclassical. Some have *philosophas*, the use of which as an adjective is only ante and post classical, whilst *philosophiæ* is established as the right reading by Non. p. 174 and 134.

*lacessiti.* Brutus had written a book, de Virtute, which he dedicated to Cicero. See v. 1, 1.

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